# IMAM ALI

# NAHJ AL-BALAGHAH

## ARABIC & ENGLISH



### VOLUME.1

**SELECTION FROM SERMONS, LETTERS, AND SAYINGS OF AMIR AL-MU'MININ; ALI IBN ABI TALIB (A.S)**

بسم الله الرحمن الرحیم

# Nahj Albalaghe

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# Contents

## Nahj Albalaghe Sermons ١

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Sermons of Imam Ali b.Abitalib

Authour: Syed Razi

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### Preface By Ali naqi–un–Naqavi

In the name of Allah, Most Gracious, Most Merciful

NAHJUL BALAGHA

PREFACE

With the name of Allah, the Compassionate, the Merciful. Praise be to Allah, the Sustainer of the Worlds, and Peace be upon the Chief of Prophets and Messengers and his pure and .Chaste descendants

Nahjul Balagha is that most reputed collection of the utterances of Amirul Momineen Ali Bin Abi Talib, peace and greetings be upon him, which was compiled by Syed Razi, brother .of Sharif Murtaza, the ensign of guidance, towards the close of the ۴th century of Hijra

Thereafter in the first decade of the fifth century he died, and from the style of writing of Nahjul Balagha it appears that he had collected the utterances of Amirul Momineen from various places add hid left blank pages in between which must have taken a long time while the work of additions therein must have continued till his last days, so much so that if an utterance reached him after the compilation of the book he inserted it in haste in a place other than its due without looking for its proper location, but gave a note that according to some other tradition this utterance has been placed somewhere else. This

mode of collection and compilation is in itself enough to convince an unbiassed person that Syed Razi's own style of writing or power of expression has nothing to do with it, but that he has confined himself to collecting Amirul Momineen's utterances from various places and putting them together. This diffusion and detraction which is a defect of compilation has become a source of confidence in the matter of trustworthiness. He has devoted so much care to the copying of words in accordance with various scripts or the memory of different traditionalists that sometimes it bores the taste of the reader who .feels what is the good in copying a statement that has already occurred just earlier

p: ١

For example, in regard to the vilification of people of Basra, the mention of its being flooded or the description of its Mosque different statements such as Niamat-e-Jathema or Kajuetair-in-filujjat-e-Bahr or similar other words. This caution in copying correctly is the same as is done now-a-days by publishing photo-stats of books where in the mistakes of composition are left uncorrected and only on the margin it is indicated that such or such a word is apparently wrong and the correct one should be so and so. The reader, of course, wishes that the wrong version in the original should have been struck off and the correct one inserted hut the practice in view is adopted to indicate exactness of copying. For example, in the Holy Quran where the caligraphist of the uthmani compilation com mitted mistakes of writing such as in the word "Laa azbahannahu" where the second Alif (a) is wrong because the "la" is not for negative but it is the "lam" for emphasis followed by "Azbhannahu" but Muslims of later ages considered the removal of even such mistakes as against exactness of copying. In this way the script of the Quran has become slavishly rigid. In some places the word Ta in "Rehmat" is written in long, in some "Jannat" is written without "alif" in some even singular verbs like "Yadoo" have that "alif" which is written in plural verbs though not pronounced. All these .pecularities are adhered to with intent to create weight in authenticity of copying

Similarly Syed Razi had inserted every sentence in the same form as he found it, so that .the writting should not suffer any intermeddling

p: ۲

This is factual aspect which puts an end to the idea that this book is the product of Syed .Razi

The next aspect relates to the existence of the words "Minha" or "Minhu" i.e. "from the same" occurring in-between any two addresses wherein generally the later part is almost unconnected with the earlier one. In fact, it has also occurred that the first part relates to pre-Prophethood or early Prophethood period while the later part belongs to the period after the Prophet's death. This is also annoying to the reader's taste but it also .strengthens this very purpose

Had it been Syed Razi's product, naturally there should have been continuity, or in case the intended writing on two subjects he would have written them in two separate addresses. Nevertheless what could he do when he had only to present the collection of ?the utterances of Amirul Momineen

Thus wherever the first and the next part of an utterance differ in subject-matter and the intervening matter has not been inserted for some reason, he can neither fuse them into one whole nor retain them as two separate addresses but he has to distinguish them by "wa minha" (and from the same). I think in some places this is due to selection, while in some places the reason may be that formerly the material existed in no other form than manuscript books while most copies of manuscript books were confined to individuals. Now, if the intermediary part had been eaten by worms or the pages had been destroyed or the ink had spread due to moisture making the writing illegible, then at such places Syed Razi has been unable to copy the intermediary part, yet in his anxiety for collection and preservation he has sought for the earlier, later or intermediary lines which carried some sustaining sense and recorded his failure in inserting them by writing "wa minha" (and from the same). It is also a fact that at that time a large collection of knowledge rested in the bosoms of the memorisers, literatures and traditionists. Suppose Syed Razi heard the earlier part of some address from his teacher or a traditionist according to suitability of the occasion and put it down in writing, then on another occasion he heard some other sentences from the same address and preserved them but could not find chance to enquire about and record the middle portion. In this way he filled the gap by "wa minha". This is also a strong proof of the fact that he has attempted only to collect and preserve the writing of Amirul Momineen and has not allowed any interference by

.himself

p: ۳

The third witness to this is Syed Razi's own brief comments inserted here and there at the end of certain Sermons containing indication of his own feelings and ideas about them, or the explanations of words which he thought necessary to insert in some places. The contents of these comments being in close proximity to the speeches have made it definitely easy for anyone having taste of Arabic to realise that the author of these comments cannot certainly be the same who is the author of the speeches. Just as Syed Razi has himself shown in his pride-worthy commentary of Quran titled Haqeeq-ut-Tanzi as a proof of Quran's miraculousness, that although Amirul Momineen's eloquence and expressiveness is super-human yet where there occurs a Quranic Verse in his speech it shines as a brilliant jewel among pebbles, in the same manner Syed Razi was the most eloquent of his time and enjoyed the zenith of perfection in Arabic literature yet whenever in the NahjuI Balagha his own words appear after those of Amirul Momineen every observer feels that his eye has fallen down in the deep. Although Syed Razi has used his literary power and shown his ability to the full in these writings yet the greatness of the writing that precedes manifests itself clearly as an appreciable fact. This is also a .great internal proof to falsify the impression that it is Syed Razi's composition

The fourth point is that Syed Razi was not an unknown man of his times. He occupied responsible positions both secular as well as religious, and the period was one that was full of religious and national literates. Baghdad, as the capital of the Abbaside Empire was also the centre of learning and literature. Syed Razi's master Shaikh Mufeed was himself living in the period of compilation of Nahjul Balagha, because Shaikh Mufeed lived till after the death of Syed Razi as the pupil had died during the life time of his master. And contemporaries are, of course, in search of faults in a man. Then, Syed Razi had also incurred opposition by the government of time by not signing the document prepared by the government against the Fatemides of Egypt and which even Allama Razi's elder brother and his father had signed under pressure from Government, but Allama Syed .Razi had refused to sign it not caring for the consequences

p: ۴

Apart from the fact that a man of this character who maintained truth against such strong factors cannot commit an irresponsible act by writing a whole book himself and passing it as that of Amirul Momineen, whose being wrong could not remain hidden from the learned of those days, and even if he had done so then in his own days the learned of the time and those holding rein of government would have made much of it and criticised it vehemently. We have before us books by the learned of his very time and writings of authors upto a few centuries thereafter. They do not contain, even in the slightest form, among the accounts of his life any blame of this kind or any criticism in this connection. It is clear from this that it is just a concoction of some fanatic individuals who finding some of the assertions in the Nahjul Balagha being against their views have tried to declare Nahjul Balagha as the composition of Syed Razi, otherwise in the days of Syed Razi himself its contents were accepted as the composition of Amirul Momineen without .distinction of party or creed; and so no blame was levelled against him in this connection

The fifth point is that it is not that before Syed Razi (Allah may heighten his position) the speeches of Amirul Momineen did not exist in the Islamic world. In fact a study of books on history and literature shows that an authentic collection of Amirul Momineen's speeches did exist before Syed Razi (R.A.) Thus, historian Masudi who was in the period preceding Syed Razi, but had rather died before the latter's birth, since Syed Razi died in his youth in the year ۴۰۶ Hijra whereas Masudi had died in ۳۴۰ Hijra when not only Syed Razi's master Shaikh Mufeed was living but the latter's master Shaikh Sudduq Mohammad bin Ali bin Babwaih Qummi was also alive, writes thus in his history -:Murawwij-uz-Zahab

The speeches of various occasions of Ali Bin Abu Talib memorised by the people number " something more than ۴۸۰. They were uttered extempore, and people have related them continuously as his sayings and have extensively utilised extracts therefrom in their ."speeches and essays

It is evident that if these more than ۴۸۰ speeches are collected together they would make a book bigger than Nahjul Balagha. When such a big mass was in existence from before Syed Razi's birth what was the need for Syed Razi not to use this collection and to write a book like Nahjul Balagha himself. Such a thing is done for one who is nameless or who has no recorded performance of his own, and his successors or those attached to him produce some work on his behalf in order to make him conspicuous without rhyme or reason. Only Allama Masudi's above quotation should be enough to prove the existence of this collection, whereas it also proves that this collection did uot form part of some far-flung museum as an archaeological relic or the property left by some dead divine, difficult of access, but the words "memorised" by the people or "related continuously" clearly show that it was commonly available and current among the learned. Besides, Allama Ibne Abil Hadeed has quoted in the commentary on Nahjul Balagha, the following statement of the reputed Secretary of the Abbaside period Abdul Hamid-bin-Yahya died .۱۳۲ A.H

I have memorised seventy speeches of Ali bin Abi Talib (A.S.) and their advantages and " ."blessings on me are quite evident

p: ۶

After this comes the admission of Ibne Muqaffa (d. ۱۴۲ A.H.), quoted by Allama Hasan-an-Nadobie in his comments on Jahiz's Kitab-ul-Bayan wat Tabyeen. About Ibne Muqaffa he -:writes

Most probably in power of expression Ibne Muqaffa derived benefit from the speeches" of Amirul Momineen Ali bin Abi Talib, that is why be used to say that he drank to satisfaction from the springs of the speeches and did not confine it to any single way, ."consequently the blessings of this spring grew and continued growing

-:After this is Nabata (d. ۳۷۴ Hijra). He also preceded Syed Razi and he says thus

I have memorised a treasure of speeches whose blessing multiplies as much as it is" taken advantage of. I have crammed hundred divisions from the sermons of Ali bin Abi ".Talib

.This statement of Ibne Nabata has also been mentioned by lbne Abil Hadeed

In Rijal-e-Kishi it is written in connection with the description of Abu-us-Sabah Kinani that Zaid bin Ali-bin-Husain who is known as Zaid the martyr and was martyred during the Imamate of, Imam Jafar-us-Sadiq (A.S.) used to listen to tile speeches of Amirul Momineen regularly. Abu-us-Sabah says "he used to listen speeches of Amirul Momineen from me". This relates to the second century A.H. and from it is evident that a collection of such speeches was in existence at that time, and it was admittedly taken as that of Hazrat Ali bin Abi Talib (A.S.). In all these places the reference to the speeches of Ali as an accepted item shows that in those days,no doubt was felt in the matter. It was a few centuries later when writers thought it necessary for some purpose to cast doubt on this reality that they started saying "related to Ali", but in the earlier period no word indicative .of doubt or questioning of this is found at all

p: ۷

From Rijal-e-kabir it is seen that Zaid bin Wahab jehni (died ۹۰ A.H.) who is himself one of the traditionists of Amirul Momineen had compiled his speeches and thereafter several individuals compiled his speeches and sayings before Syed Razi, such as: (۱) Hisham bin Mohammad Saeb Kalbi (d. ۱۴۶ A.H.). His collection and compilation is referred to at page ۲۵۱., chapter ۷ of the "CataIogue" by Ibne Nadeem

(۲) Ibrahim bin Zubair Faraazi . He is referred to in the Catalogue of Toosi as follows:-

"Wrote several books, including Kitab ul Malahim and Kitab-e-Khutab-e-Ali (The Book of Speeches ۰f Ali A.S.)

A reference to him exists in RajaI-e-Najashi as well.

(۳) Abu Mohammad Museda bin Sadaqa Abadi.' About him RijaI-e-Najashi says:-

"To him belong several books including one speeches of Ali (A.S.)"

(۴) Abul Qasim Abdul Azim bin Abdullah Hasani, whose tomb at a small distance from Teheran is known as Shah Abdul Azim; He was among the companions of Imam Ali Naqi (peace be upon him.) The speeches collected by him are referred to in Rijal-e Najashi as follows:-

"One of his books is "Speeches of Ali (A.S.)

(۵) Abul Khair Saleh bin Abi Hamad Raazi. He too was among the companions of Imam Ah Naqi. Najashi says:- "Among his works is the Book of speeches of Amirul Mo mineen (A.S.)".

(۶) Ali bin Mohammad Bin Abdullah Madaineea (d. ۳۳۵ A.H.). He collected his speeches and those of his letters which he wrote to his officers. This is mentioned in Mojin-ul-Udaba of Yaqut-e Hamavi, Part ۵, page ۳۱۳.

p: ۸

Abu Mohammad Abdul Aziz Jalowi Basri (d. ۳۲۰ A.H.). His compilations include Sermons (۷) of Ali (A.S.) the Book of letters, the Book of Preachings of Ah (A.S.) the Book of Ali's addresses on lighting and Book of Ali's supplications. Shaikh Toosi has men tioned them in his Catalogue and Najashi has mentioned them in his Allah in connection with his large .number of writings

Abu Mohammad Hasan bin Ali bin Sha'ba Halabi (d. ۳۲۰ A.H.) writes in his famous book (۸) Tuhuf-ul-Uqool (Published in Iran, p. ۱۳), after recording some sayings, proverbs and --:speeches of Amirul Momineen

If we desire to write his (Ali's) speeches and utterances only in regard to Unity of God," leaving all other subjects, it would equal this very book." Now when a glance is cast at the above details it is observed That:-- In the first century Zaid bin Wahab had prepared a .collection of the speeches of Hazrat Ali

In the ۲nd century in the days of Abd-ul-Hamid bin Yahya, the Katib and of Ibne Maqaffa that collection was admittedly in existence, while in the mid-period of that century those speeches were recited and heard as has been known from the account Zaid of martyr, and men of letters memorised them as has become apparent from the details given by .Abdul Hamid and Ibne Muqaffa

And in the ۳rd century several authors compiled the speeches which had reached them. In such conditions what was the need or Syed Razi to ignore all these collections and .exert his mind to write something himself in the name of Amirul Momineen

p: ۹

The sixth point is that from the earlier existence of these collections it is evident that it was not possible for Syed Razi to get all these collections destroyed and to circulate what he had produced as the work of Amirul Momineen. This was impossible, because it could be possible only if this collection had existed with one single author at some far-flung place, just as it is said that Shaikh Bin Ali Sena got all the works of Farabi from some individual and destroyed them, and then appropriated all of them to himself. Here this course was impossible as the utterances in question were secure in the bosoms of men of letters, were current throughout the bounds of the Muslim World and a number of .authors had compiled them

Then, since these collections would have existed alongwith the product of Syed Razi, if Syed Razi's collected work was different from such collections or different only in style all the learned men of the time, the speakers of the days and the scholars of the age who had already seen those collections, or read them or memorised them would have raised a cry of protest, there should have been an upsurge among them and Syed Razi would have earned bad name throughout the world. In the least some scholar out of. his contemporaries might have written a book on the subject criticising that the work of Amir-ul-Momineen so far current was different from the one produced by Syed Razi, particularly when the reason which later prompted a group to create doubts and misgivings in this regard detail of which would be mentioned later, was a religious ground, namely' that Nahjul Balagha contains objectionable or critical references to some .personalities held respectable among the majority of Muslims

p: ١٠

It is apparent that Nahjul Balagha was written in the capital of the Abbasi Kingdom which was the centre of Sunni learning. At that time there were very big scholars, memorisers (of Quran), men of letters, speakers, biographers and traditionists among the Sunnis and their big crowd was concentrated in Baghdad proper. if Amir- ul-Momineen's utterances that existed in the times of Ibne Moqaffa, Abdul Hamid bin Yahya Jahiz and other proved scholars were devoid of these objections and such subjects were not contained in them and naturally in such a case their contents could only be otherwise- then the Sunnis of that time would have created hell over it, would have faced it as an attack on their religion and would have torn it asunder. But no such thing happened. Not the smallest voice was raised against it. This is a definite proof of the fact that there was nothing new in the compilation collected by Syed Razi, rather it was the same as was existent, current and .preserved before that

The scholars felt no strangeness towards it, but were familiar with it and were used to hearing it and memorising it. They esteemed this literary treasure for its literary utility and were not victim to the narrow mindedness that since it' contained material against .their belief they should declaim it or evince strangeness to it

The seventh point is that numerous books of the period before Syed Razi still exist which contain appropriate references of Amir ul Momineen's sayings or speeches of various -:occasions such as

p: ١١

Al-Biayan wat Tabyeen of Jahiz (d. ۲۵۵ A.H.) Uyoon-ul-Akhbar and Gharib-uI-Hadis of Ibne Qateeba Dayanwari (d. ۲۷۶ A.H.) the reputed history of Ibne Wazeh Yaqubi (d. ۲۷۶ A.H.), Akhbar-ut- Tiwal of Abu Hanifa Dayanwari (d. ۲۸۰ A.H.); Kitab-ul-Mubarrid of Abul Abbas-al-Mubarrid (d. ۲۸۶ A.H.); Tarikh Kabir of the famous historian Ibne Jarir Tabari (d. ۳۱۰ A.H.) Kilab-ul-Mujtana or Ibne Duraid (d. ۳۲۱ A.H.); Iqd-u۱-farid of Ibne Abd Rabbeh (d. ۳۲۸ A.H.); the famous book Kafi of Siqat-ul-Islam Kulaini (d. ۳۲۹ A.H.); the history Murawwijaz Zahab of Mas'udi (d. ۳۴۶ A.H.); Kitab-ul-Aghani of Abul Farj Isfehani (d. ۳۵۶ A.H.) Kitab-un Nawadir of Abu Ah Qari (d. ۳۵۶ A.H.); Kitab-ut-Tauheed and other collections of traditions of Shaikh Sudduq (d. ۳۸۱ A.H.) Kitab-ul Irshad and Kitab -ul-Jamal of Shaikh Mufeed (d. ۴۱۶ A.H.) who with reference to the date of death is of later period than Syed Razi, but being his teacher is deemed of the earlier era. When the speeches of Amir-ul-Momineen in these books are compared with those recorded by Syed Razi they often tally together. If there is any thing in Nahjul Balagha which is not in these books or these books contain any material not included i! Nahjul Balagha then it certainly tallies with it by way of the mode of expression, style of speech, continuity , high-soundedness forcefulness and truth of expression wherein no one knowing Arabic can have any doubt. That the work of Amir-ul-Momineen recorded in Nahjul Balagha tallies fully with the works attributed to him and included in other books, and, as a corollary to this mentioned earlier, that it completely differs from Syed Razi's own writings which find place in Nahjul Balagha as foreword or as commentary is enough to prove to an unbiassed person that it .is really Amirul Momineen's own word which Allama Syed Razi has merely compiled

p: ۱۲

The eighth point is that Allama Syed Razi's own contemporaries or numerous persons of contiguous period made their own attempts to collect Amirul Momineen's works, and a few of them included the material in supplements of their books; such as: Ibne Maskawaih (d. ۴۲۱ A.H.) in Tajaribul Umam; Hafiz Abu Naeem Isfahani (d. ۴۳۰ A.H.) in Huliat-ul-Aulia;Shaikh-Ut-Taifa Abu Jafar Toosi(d. ۴۶۰ A.H.) who through pupilship of Shaikh Mufeed is a contemporary of Allama Razi and being pupil of Syed Murtaza Alam-ul-Huda, and also by virtue of the year of His death is of later period, in his book Tahzeeb and the Kitab-ul-Amali; and Abdul Wahid bin Mohammad bin Abd-ul-Wahid Amedi, who belonged to the same period, in his regular book Ghirar-ul-Hekam wa Durar- ul-Kelam, which covers short sayings of Amir-ul-Momineen and has been published in Egypt, Sudan and India. and its Urdu Translation has also been rendered; also Abu Saeed Mansur bin Husain Aabi Wazir (d. ۴۲۲ A.H.) in his book Nuzhat-uI-Adab wa Nasr-ud-Durar which is mentioned in Kashf-uz-Zunoon: under the chapter "Noon"; and Qazi Abu Abdullah Mohammad bin Salamah Qatai Shaafei (d. ۴۵۳ A.H.) whose grand book on this subject is by the name of Ma'alem-uI-Hekam which has been published in Egypt. All these are almost contemporaries of Syed Razi. The researches of all of them are before us, except the book of Abu Saeed Mansur which is mentioned in Kashf-uz-Zunoon. All the other books are published and current. The text contained in them is essentially similar or tallies in .style with that recorded by Allama Syed Razi

p: ۱۳

Then if it is supposed about Syed Razi that lie himself composed the text What should be said about all other compilers and those who inserted it as supplements to their books. The same should be imagined about them since most of them certainly do not appear to excel Allama Syed Razi in greatness of position, righteousness and fear of Allah. If this is thought about them, well and good; but Allama Syed Razi was the wisest of God-seekers, while books on biography show him at the top with regard to literary qualities, eloquence and power of speech. But it is definitely wrong to imagine that all these people were equal to Allama Syed Razi in literary capacity. As such why should not there be the same difference in their mental efforts and pen-production as certainly exists in their extent of learning. The people who have collected the compositions differ like heaven and earth but the material they have collected is of one and the same status. Seeing this, no one except he who is bent on refusing fact can have any doubt or misgiving that the work of these people is merely collection and compilation in which their own style and taste shows itself only in the manner of arrangement and mode of compilation, but their personal ability, .wit, extent of learning and literary standard has not a jot of concern in it

The ninth point is that although the above mentioned people are contemporaries of Allama Syed Razi with regard to their period of living yet with reference to the year of death of several of them it is certain that their period of collection and compilation is later than Nahjul Balagha. And after that there is a whole group which is completely later than Allama Razi, such as Ibne Abil Hadeed (d. ۶۵۵ A.H.) Sibte Ibne Jouzi (d. ۶۰۶ A.H.) and many other authors after them. Evidently Allama Razi's book Nahjul Balagha was not unknown or hidden from these people. What prompted these people to collection and compilation was only that during selection Allama Syed Razi had not, copied many portions of Amirul Momineen's compositions because of lack of the original texts, or because the texts were either worm-eaten or incomplete. That is why authors had to resort to rectifier and rectifier of rectifier etc., whose series continued till Sheikh Hadi descendent of Kashif-ul-Ghita in the recent past, who wrote `Rectification of NahjuI Balagha that has been published in Najaf-e-Ashraf. if any one from among the writers of Allama Syed Razi's period or thereafter had thought about Nahjul Balagha that the writings and speeches contained therein had been composed and put by Syed Razi himself then all of them particularly contemporaries who never allow any relentness should have considered it obligatory to mention in the ground of compilation of their books that since the book

written as Amirul Momineen's speeches does not contain his real works but it is concocted and invented so we felt the need for presenting his real works. When this did not happen and it is obvious that it did not happen so, then we have to admit that according to all of them the text collected by Allama Syed Razi had from before been compiled and current as Amir-ul-Momineen's composition, and the only complaint they had against Syed Ran was about his leaving some of the speeches or lack of collection and investigation or not adopting a more suitable mode of arrangement or manner of compilation for which they considered necessary to make an endeavour which continues till today. In fact some writer may still wish to see the speeches included in Nahjul Balagha in some other array. This is a different matter; but to entertain doubt or misgiving about the text itself is .different

p: ١۴

The tenth point is that when an attempt is made the speeches and utterances included in Nahjul Balagha are traceable in their exact words in the books compiled before Nahjul Balagha, and when a greater part is found included in the earlier book then if a small portion is not available a moderate mind cannot entertain a doubt on this account when it is known that due to various happenings in the world so many collections of books have been destroyed that if they had existed they would have certainly been more than the existing ones. Even those collections of Amirul Momineen's utterances which. according to clues given to us by history, were com piled before Allama Syed Razi do not exist today. Thus if some contents are not traceable in the presently current books one must conclude that they must exist in the book to which we do not now have access. Even before the compilation of Mustadrak NahjuI Balagha, Allama Sheikh Hadi Kashiful Ghita had compiled these references of the contents of Nahjul Balagha as Madarik Nahjul Ba- lagha which was not probably published in complete form but a praise-worthy attempt has been made by a Sunni scholar of Rampur (India) named Arshi, published in "Faran". Karachi, in the form of an article. If further search is made there is possibility of further .success in this connection

The eleventh point is that the practice with the Shia research scholars has been that they are not prepared to accept every book or collection attributed to the "infallibles" without scrutiny on the only ground that it is so attributed but fulfilling the obligations of research whole-heartedly they openly reject what is due to be rejected, or if it is doubtful they .indicate the doubt or misgiving

p: ۱۵

In this way many collections which exist as productions of the "in fallibles" have acquired different grades in the matter of authenticity. For example, the Anthology (Diwan) of Amirul Momineen is in circulation as the work of Ali but Shia scholars hold it wrong with out any regard or consideration. The position of the commentary of Imam Hasan Askari is a bit better than this, although in reputation it is no less than Nahjul Balagha, and the high grade old tradi tionist like Shaikh Sudduq (A.R.) has relied upon it. yet moat Shia scholars do not recognise it, so much so that the research scholar of our recent period Allama Shaikh Mohammad Jawad Balaghi has written a whole treatise on proving it wrong. Fiqah-ur-Riza is attributed to Imam Riza (A.S.), but its authenticity or otherwise has become a highly scholarly issue on which regular books have been penned. Similarly Jafariat or the booklet Zahabia of Imam Riza (A.S.) etc., have not escaped criticism. Despite this practice the fact that right from after Syed Razi till now no Shia scholar raised any voice against Nahjul Balagha or expressed even a jot of doubt or misgiving about it is a decisive proof that in the view of all of them its position is unique and superior to all other collections. In this regard if there is any book equal to Nahjul Balagha it is only Saheefa-e-Kamila which is similarly admitted as the collection of the utterances of Imam .Zain-ul-Abedin (A.S.). No other book ranks equal to these two in this connection

p: ۱۶

The conclusion from the above grounds is that from after Allama Syed Ran till about two or two and a half hundred years no voice is seen being raised against Nahjul Balagha. Rather numerous Sunni scholars wrote commentaries on it, such as Abul Hasan Ali bin Abul Qasim Baihaqi (d. ۵۶۵ A.H.), Imam Fakhr-ud-Din (d. ۶۰۶ A.H.) Ibne Abil Hadeed (d. ۶۵۵ A.H.), Allama Saduddin Taftazani, and others. Probably it was because of these commentaries etc., written by Sunni scholars that Nahjul Balagha became known among the commonality and unrest brewed among the Sunnis about those of its contents which concern the three Caliphs. This led to argumentation among themselves as a result of which with a view to save their principles of faith and to appease the commonality the need arose for the scholars to create doubts and misgivings about Nahjul Balagha and by to denounce it. Thus, first of all Ibne Khallakan (d. ۶۸۱ A.H.) attempted to make it doubtful and wrote in the account of Syed Murtaza that:--

People differ about the book Nahjul Balagha which is a collection of the utterances of Ali" bin Abi Talib as to whether he (Syed Murtaza) compiled it or his brother Razi did so while it has also been said that it is not at all the composition of Ali bin Abi Talib and that the one who compiled it and attributed it to him made it himself; but Allah knows best." It is very noteworthy that the controversial voice against Nahjul Balagha even after two and a half centuries did not rise from the centre of its compilation Baghdad or any city of Iraq but this voice rose through Ibne Khallakan from the western area where omayyad rule existed and from Qerwan and Qartaba where scholars received patronage under the influence of the Government. From there this voice rose through Ibne Khallakan, evidently the people about whom it is stated that they differ were not responsible individuals of the Muslims metropolis otherwise more sanguine words such as the "Scholars differ", "the researches differ" or "the learned differ" would have been used while the "people" are those Sunni commons of the western region patronised by the Omayyads who did not even know whether this book was the compilation of Syed Razi or of Syed Murtaza and it is cancealment of true position by Ibne Khallakan that he does not put forth his own views which he certainly had about this book and its compiler but in order to appease the feelings of the people considers it appropriate to just relate the diffe rences of these very people namely that some people call it a compila tion of Syed Murtaza and others of Syed Razi but the judgement of his own conscicnce comes first that whoever might be the compiler it is the composition of Amirul Momineen. Thus due to

apprehension of injuring the popular sentiments he refers to the objections of some of the partisan, unknown and untraceable persons, who in their effort not to recognise its contents used to urge during arguments that they did not recognise it as the word of Ali, he resorts to the passive form (viz. has been said) or that some people hold that it is not the production of Ali, but that the person who compiled it has himself composed it. The passive form "it has been said" was enough to prove weakness of this view, but since his own conscience was not satisfied with it so in the end he tries to cast further doubt and misgiving by saying "Allah knows best". This only leads one to conclude that Ibne Khallakan does not intend to express his own finding in this matter due to pressure around him and hr wishes to keep himself aloof by just recounting the gossip of tile .common people. Evidently such doubting can carry no weight in the world bf learning

p: ۱۷

.Even a straw provides good support to one who is drowning

Although Allama Ibne Khallakan had in response to his conscience to a great extent saved himself from the liability to declaim Nahjul Balagha yet his words easily gave the hint to the later participants in the contest that they should reject Nahjul Balagha as the work of Amir ul Momineen. Consequently, a century after this Zahabi who was the most intolerant of his times picked up the courage to raise the doubt to the degree of certainty when he :wrote in the account of Syed Murtaza that

Whoever sees his book Nahjul Balagha would come to believe that it is falsely attributed" to Amirul Momineen, because it con tains open abuse rather down grading of the two ."leaders Abu Bakr and Umar

Now look at this strange development that for two or two and a half hundred years from the compilation of Nahjul Balagha i.e. upto the time of Ibne Khallakan there is no trace of any difference, or misgiving about Nahjul Balagha, then sitting in the West Ibne Khallakan relates the difference of view of the common people in this regard as to whether it is a book compiled by Syed Murtaza or by Syed Razi and adds an unauthentic view to the effect that its attribution to Amirul Momineen is wrong and eventually makes this falsifycation doubtful by saying "Allah knows best". This was when due to nearness of the time, the means of getting information could be numerous, and a century thereafter Zahabi, first by one stroke of his pen ends the difference that existed in regard to the compiler and declares it as the performance of Syed Murtaza and then, replacing this doubt by certainty, says that whoever studies Nahjul Balagha would be convinced similarly. This means that for three hundred years upto his days no one had studied Nahjul Balagha or he had picked up a spectacle no one before him had possessed, and now he was inviting everyone after his days to study Nahjul Balagha through the same spectacle. What is that spectacle, he himself indicates towards the end of his discussion. From literary viewpoint, according to principles of relating the Traditions and in keeping with the canons of criticism it was incumbent on him that in proof of its wrong attribution towards Amirul Momineen he should have brought forth such accepted composition of Amirul Momineen which was reliable in his view, was taken from sources other than Syed Razi and which should have been different from the record adopted by Syed Ran, should have referred to the criticisms of authors contemporary of Syed Razi to the effect that

they too had held it false and should have recounted the eulogy or criticism of the other .scholars and critics of these three hundred years

p: ۱۸

But his research shows no such proof. His only ground for holding this attribution as false .is that it contains abuse of his two leaders

Can this ground carry any value in the world of learning? It is just like this that after certain centuries after the descension of Quran some group of Unbelievers refuse to accept Quran as Allah's word because it contains derogatory and abusive verses against .their gods

The fact is that if fact is judged by subjugating it to passions then no fact constant at all. "And verily thou callest them unto the straight path; (Quran ۲۳:۷۳.) With the opening of this doorway all the principles of traditionism and observation become inoperative and useless, because a person with any belief or thinking would reject even the strongest authority on the ground that it militates against his belief or thinking. As regards the arguments of Shiahs against the three Caliphs they rely on the Traditions of the Prophet (S.A.) and even on the Traditions and transmissions contained in the six Sahihs and make use of the Traditions of the Prophet (S.A.) no less than the Nahjul Balagha. The practice of cautious and principled Sunni scholars has been that they would resort to interpretation rather than daring to deny the contents of the Traditions. The tendency to reject reliable authorities initiated by Zahabi developed to this extent in the days of Mirza Ghulam Ahmad of Qadian that in the beginning in confrontations with the Christians when he had to bear in mind the consideration about Christ's death. only with the idea that since the Christians put it forth as a distinction of Christ that he is alive it should be done away With, he adopted this confrontational tactic as the basis and rejected alt the Islamic authoritative pronouncements or the agreed Traditions on the subject. and eventually a way was carved for his Own claim for himself being Christ. By gradual rise the same feeling has now, through the people calling themselves adherants of Quran represented by Tulu-e-I slam. reached the stage that seeing that Tabari and other commentators have all given some matter or other advantageous to the Shias. they struck a blow against the Traditions, commentaries and histories in toto and the only ground for rejecting them all is that they have recorded things in favour of Shias, and therefore it is all false. The building erected on a wrong foundation must face such an end. They should have faced reality as reality and then subjugated their feelings to it as is the religious obligation of common Muslims. What to say of those who regard themselves as scholars .of Islam or pass as such in the world

p: ۱۹

In the centuries that followed this door became wide open. so that it became a common device of confrontation that whenever any quotation from Nahjul Balagha was put forth it .was held wrong

Thereafter in the present period some other considerations have also become operative. For example, when the conviction of the modernist group that woman is equal to man in every respect is hurt by the contents of Nahjul Balagha then to protect this belief an attempt is made to prove that it is not the word of Ali because it is detractory to women; and when modern science is found at variance with it: holdings then maintaining science as the basic truth it is denied to be Ali's word. Sometimes under the impression that in it there is men tion of those of acts of science and arts which people of later times regard as their findings it is said that these utterances are a product of later period on the ground that these arts and sciences did not exist in Arabia at that time. So much so that even one word such as Sultan is regarded as anachronistic and its occurrence in Nahjul Balagha is taken as a proof that it could not have been uttered by Amirul Momineen (A.S.) whereas all these are just excuses for satisfying their own wishes, and a result of regarding their own suppositions as the reality and subjugating facts thereto. When are the facts recorded in Quran such as were known to the Arabs of those days, and when was the implication of many of the sayings of the Prophet (S.A.) clear to the then world, so that now wonder is expressed on the discoveries of arts and sciences in Ali's sayings unknown to the then world. When an old Arabic couplet is advanced as authority for a word, we do not evidently know the source of such word earlier to that couplet, otherwise we would .not take the trouble of quoting the couplet as authority

p: ۲۰

Should we then regard this hypothesis as correct and reject the couplet on the ground that the word was not in existence before that, or the correct course would be-and this is the principle commonly adopted - that from the occurrence of this word in this couplet we deduce that this word was current among the Arabs. Similarly why should we not adopt the same course in respect of the word "Sultan" rather than treating our hypothesis as gospel and hold that this word is new, and was non-existent in Arab literature. Why should not its use in the utterances of Janab Amir (A.S.) be a proof that though this word was not current among the common majority yet it was not totally non-existent, and why should not the utterance of Amirul Momineen be taken as the authority for it? Further, what is the need for holding "Sultan" to mean king in its literal sense when its root meaning namely government, power or control was in existence and its examples exist in Quran as well. `Argument' has been termed `Sultan' only because of being a means of securing control, just as for the same reason it is termed "protest". This root sense was eventually adopted in the sense of a noun meaning king, What is the difficulty that in the sentence "when sultan changes the times change" we take `Sultan' in the sense not of the ruler but of the `government' or `authority', since in our own language it is in use in .the sense of authority or ruler

p: ۲۱

Literally we need not say that ` !when the king changes the times change" but render the meaning that when the authority changes there is change in the times as well. The result remains the same, and our hypothesis, if very dear to us. also remains in tact. In short these are all baseless points which do not accord with any principles of tradition or observation. Nahjul Balagha does not certainly contain any such harsh word about the Caliphs as do not exist in other books, or which is not in accord with those feelings of Janab Amir (A.S.) which find place in the other books of Sunnis. As such, the occurrence of such words on his tongue is a proof that it is his own word. Of course if it had words contrary to his impressions then it would have been necessary to consider what their basis was; or they should be regarded as the result of some compulsion, as is the case .with the sermon "God bless so and so" in the view of some scholars

But in the case of an utterance which is a clear index of the speaker's thoughts there should be no hesitation in accepting its attribution to the speaker as true. That is why despite hesitation of Ibne Khallakan and the daring rejection of Zahabi the just-minded and truth-loving scholars and researchers without distinction of creed or group have been accepting Nahjul Balagha as the word of Amirul Momineen (A.S.) and have been -:expressing so. From among them a few who are presently in view are mentioned below

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p: ۲۲

Allama Shaikh Kamal-ud-Din Mohammed bin Talha Qureshi (d.۶۵۲ A.H.) writes in his (۱) book Matalib-us-Su'ool fi Manaqib-e-Ale- Rasool which has been published in Lucknow as :(.well, in the account of learnings of Amirul Momineen (A.S

Fourth is the science of eloquence and rhetoric. In this he was a leader near whom it was" impossible to approach and was such a pioneer whose footprint' cannot be parallelled. And for one who acquaints himself with his literary production known as Nahjul Balagha the heard news of his eloquence becomes a witnessed phenomenon, and his impression ".about Ali's (A.S.) elevated position in this matter turns into conviction

-- :At another place he writes

The fifth category comprises those sermons and spec ches which the traditionists have" related and trustworthy people have obtained from him, while the book Nahjul Balagha which is attributed to him consists of his various types of speeches and sermons which fully clarify their do's and don'ts, present eloquence and rhetorics through their shining words and meanings and exhibit the principles and secrets of the science of meanings ."and explanations in full form

Herein the contents of Nahjul Balagha have been categorically accepted is the composition of Amirul Momineen (A.S.) by quoting references of reliable and trustworthy traditionists. The appearance of the word "attributed" at one place should not create any misunderstanding, because that refers to the book in its shape as such since it is evident .that the book is not the compilation of Amirul Momineen

A.S.) The book is really that of Syed Razi but people superficially or through ignorance) name it as if it is the book of Amirul Momineen (A.S.). This attribution to the book is made in view of its contents and this is why Allama Ibne Talha has used the word "attributed" on this occasion, and it is quite correct. It does no harm to his trust and conviction about .the reality of the contents

p: ۲۳

Allama Abu Hamid Abdul Hameed Bin Hilbatullah known as Ibne Abil Hadeed, Madaeni (۲) Baghdadi (d. ۶۵۵ A.H.) who ha! written a comprehensive commentary on this book. Among :the personal distinctions of Amirul Momineen (A.S.) under eloquence he writes

His eloquence is such that he is the leader of the eloquent and the Chief of the" rhetoricians. It is about his utterances that it is below the word of the Creator but above ."the word of all creatures and from him world has learnt the art of speech and rhetorics

After (his the opinions of Abdul Hamid bin Yahya and Abdul Hameed Nabatah have been -- :quoted which we have already mentioned. Then he writes

And when Mohqin bin Mohqin, said to Muawiya I have come to you from the dumbest" man' Muawiya said "Woe to thec, how can he be called dumb when, by Allah, no one other than he has shown the Quraish the way to eloquence" And this very book whose commentary we are writing is enough to prove that Ali occupied such a high position that .no one can keep pace with him, nor can he be parallelld in rhetorics

-- :At another place the same Allama writes

Numerous portions of this book can be termed miracles of the Prophet (S.A.) because` .they cover assertions about the unknown, and are beyond human capacity

Although Allama Ibne Abil Hadeed is staunch in his beliefs which run counter to Shiaism, and therefore wherever there is matter in Nahjul Balagha against his faith he has faced goodly difficulty, yet inspite of this he does not in any single place express his doubt that it may not be the word of Amirul Momineen (A.S.): rather even in regard to the Sermon of file Camel's Foam (Khutba-e-Shaqshaqia) which consists issues most militating against his feelings he forcefully agrees that it is certainly the composition of Ali bin Abi Talib (A.S.) and refutes with arguments every conception against it. Under this sermon he has held that Allah has preferred the low over the high for some purpose. Similarly in the various explanations under the Khutba-e-Shiqshaqiyya and other he has expressed his beliefs and has held Amirul Momineen's words the outcome of (God forbid) human feelings. These points put a stop to the impression that in this book lie has kept in view the pleasure of the Shia over-lord in whose name he dedicated this commentary. Ibne Alqami was doubt less a Shiah but lie was a minister under the Abbasides and this book was

written during his term as Minister before the downfall of the Abba sides. Firstly, if flattery were his aim it was necessary to pay regard to tile sentiments of the Caliph rather than the Minister. Secondly evidently being a minister of the Abbaside government Ibne Alqami could not proceed against a person who wrote anything in favour of the religion of the Government of the day; nor did he openly declare such feelings. Further, if he intended flattery. why should Ibne Abil Hadeed in this very book refute Shiaism and why should he have from beginning to end tried to strengthen the Caliphate as much as possible. This behaviour of his clearly shows that in this he has constantly adhered to own ideas and feelings. If he had expressed a small doubt or misgiving about Nahjul Balagha that would not have been so painful to Ibne Alqami as the accusing Allah of such an evil act that sometimes He prefers the low over the high, or to attribute Amirul Momineen's sayings to human frailty as he has written in the commentary on the Khutba-e-Shiqshaqayya. In fact the rejection of these words as Amirul Momineen's utterance is not so painful to a Shia nor so derogatory to Ali bin Abi Talib (A.S.) as the view that he has, God forbid, used these words against reality and only in response to his personal animosity. This makes it clear that Ibne Abil Hadeed did not aim at pleasing Ibne Alqami through expression of his views, and if Ibne Alqami gave any price for this book it is only due to his large heartedness. large sightedness and forebearance that he appreciated the literary production of a scholar of differing beliefs mainly as a literary production which also contained points against his own religious beliefs and convictions. In my view Ibne Abil Hadeed has, in this book. published his Sunnism so much more than needed that it is .wrong to attribute any partiality or bias to him

p: ۲۴

Abus Saadat Mubarak Majiduddin Ibne Aseer Jozavi (d. ۶۰۶ A.H.) has resolved the (۳) words of Nahjul Balagha in very many places in his reputed book Nihaya which is on the subject of explanations of words used in the books of Traditions and "Records". Ibne Aseer's position is not of an ordinary lexicographist but he is a traditionist as well. If it was necessary for him to resolve these words only because of literary importance he would have included them only with the name of Nahjul Ba۱agha. Again, the fact is that if he did not regard it as the utterance of Amirul Momineen (A.S.) he would not have found place for them in a book written exclusively for Traditions and Records because technically "record" means only the words uttered by Companions or prominent post-Companions. Words of a book of any later scholar arc included neither in Tradition nor Record. his including these words is itself a proof that he regards them as the utterance of Amirul Momineen (A.S.). and not of Syed Razi. Then again, while recording these words in every place he clearly uses the words "Ali's tradition", such as under the word "Jawa" or `Fatq'ul-Ajwa' or `Shaqq-ul-arja", everywhere these words are mentioned with the epithet "Tradition of Ali". At some places it is "Sermon of Ali" At such as under the word "Loot" the words "Khutabat Ali ......" In one place under the word "Aem" the words are "utterance of Ali ......" Similarly under the word "Asl" the words "Utterance of Ali" occur and the same is the case in one or two more places; in all the other places he has written "Tradition of Ali". We have quoted all these places in extenso in our book "The Authenticity of Nahjul Balagha" which has been published by Imamia Mission, Lucknow.

p: ۲۵

Allama Sadruddin Taftazani (d. ۷۹۱ A.H.) writes in Sharh-e-Maqasid. "He was the most (۴) ".eloquent of them as the book Nahjul Balagha evidences

Jamaluddin Abul Fazl Mohammad bin Mokarram bin Ali Afriqi Misri (d. ۷۱۱ A.H.) too has, (۵) like Nihaya, solved the words included in his celebrated book Lisan-ul-Arab by calling ".them "Words of Ali

Allama Alauddin Qarshaji (d. ۸۷۵ A.H.) writes in his explanation of scholar Toosi's words (۶) "the most eloquent of them in speech" that this is evidenced by the book Nahjul Balagha while rhetoricians have held that his utterances are below the words of the Creator but .above the words of the created

Mohammad bin Ah bin Taba Taba known as Ibne Taqtaqi writes on page ۹ of his book (۷) :Tarikh-u۱-Eakhri fil Adaabis-sultania wad-duwalil Islamia. published in Egypt

Many people turned towards Nahjul Balagha which comprises the utterances of Ali bin" Abi Talib because this is the book from which are learnt wisdom, precepts oneness of Allah, renunciation and courageousness while its lowest advantage is eloquence and .rhetoric

Allama Mohaddis Mulla Tahir Fitni Gnjrati too has written Mujmai Biharal Anwar, like (۸) Nihaya in explanation of words appearing in Traditions and Records and he too has explained the words of Nahjul Balagha recognising it as the composition of Amirul .(.Momineen (A.S

Allama Ahmad Bin Mansur Kazrooni writes in his book Miftahul Futooh under the (۹) account of Amir-ul-Momineen (A.S.): "Whoever casts a careful glance over his words, letters, speeches and writings will find that his knowledge was not like that of others nor his distinctions, of the type of distinctions of others after the Prophet (S.A.) (that is, they were far higher), and among them is the book Nahjul Balagha." (This implies that the writer bore this fact in mind that Ali's utterances were in existence in abundance beside .(Nahjul BaIagha and that this book is only a part of that collection

p: ۲۶

And by Allah before his eloquence the eloquence of all the eloquents, rhetorics of all the" ."rhetoricians and wisdom of the sages of the world become paralysed and thwarted

Allama Yaqub Lahori writes in his book Sharh-e-Tahzib- ul-Kalam under the (۱۰) explanation of the word "Afsah" "Whoever wishes to see his eloquence or enjoy hearing his rhetorics must have a glance over Nahjul Balagha; and to attribute such eloquent and ."rhetoric utterance to a Shia Scholar is totally misfit

Allama Sheikh Ahmad Mustafa known as Tashkeeri- zada write in his book Shaqaeq- (۱۱) e-Nomania Fi Ulema-e-Daulat-e- Usmania, under the list of writings of Qazi Qiwam-ud- -- :Din Yusef

The commentary on Nahjul Balagha of Imam Ali Bin Abi Talib, Allah may honour his" ."face

Mufti of Egypt Allama Sheikh Mohammad Abdoh (d.۱۳۲۳ A.H.) the success of whose (۱۲) beautiful effort cannot be denied, because He managed to acquaint the Sunni Centres of learning in Egypt and Beirut with the advantages of Nahjul Balagha and through whom the Inhabitants of these areas were introduced to this eminent book. He got Nahjul Balagha published in Egypt with his explanatory annotations and its numerous editions have so far been published . In the preface which finds place in the beginning of the book recounting the stupefaction and astonishment which the study of the truth bearing -- : contents of Nahjul Balagha caused in him. He writes

At every place during its perusal I was getting the impression as though wars are being" waged. Onslaughts are going on, rhetorics is in full swing and eloquence is in action with full force. Superstitions are getting defeated . doubts and misgivings are retreating. The armies of public speaking are ready in array. Battalions of sharp-tongues are busy like swords and lances. Evil thoughts are being slain and the corpses of superstitions are falling while all of a sudden it is felt as if Truth has overcome. Falsehood has been defeated. the flame of doubt And misgiving has been extinguished and the reign of untruth has Ended. And the credit for this victory goes to its Standard Bearer Asadullah-il-Ghalib Ali bin Abi Talib (A.S.). In fact as I proceeded in The perusal of this book from one place to the other I felt the change of scenes and shifting of stands. Sometimes I found myself in a state where the sublime souls of meanings clad in the gowns of beautiful

words rotate round pure creatures and approaching near clear hearted ones betoken them to tread on the right path . to kill the desires of the heart and making them hateful of slippery points lead them to tread on the path of greatness and perfection. And sometimes such sentences appear before me which seem as though frowning and showing out their teeth they are advancing with fearful features. There are sprits in the shape of tigers with talons of birds of prey ready to attack and which do in an instance fall on their victim. They snatch away the hearts from the circles of ill-wishes desires, forcefully separate the conscience from low sentiments and destroy and the evil desires and false belief. Sometimes I witnessed that a spiritual being which in no way resembled with corporal beings separated itself from Heavenly audience and coming close to human soul took it out from physical curtains and material screens took it upto the celestial surroundings, raised it to the centre of divine effulgence and seated it in the heavenly atmosphere. In some moments it seemed as if a speaker on philosophy is challanging the holders of authority and power, calling them to tread on the right path. cautioning them on their mistakes, teaching them delicacies of politics. and serious issues of administration and policy and perfecting them by creating in them the capability for .governmental positions. administration and politics

p: ۲۷

Herein just as AlIama Mohammad Abdoh has definitely acknowledged it as the word of Amirul Momineen he has also admitted the truth of its subject matter and veracity of its contents. He says that the subjects of this book are a success of the truth, defeat of the untruth, death of doubts and misgivings and destruction of superstitions and evil thoughts ,and that from beginning to end they bear for the human race sound instructions in .spiritualism. purification, majesty and perfection

Allama Mohammad Abdoh has so much veneration for Nahjul Balagha that after Quran he regarded it as deserving of preference over every other hook. He expressed his belief that the circulation of this book in the Islamic University to the maximum extent would be real service to Islam only because it is the utterance of a dignified world reformer like ---:Amir-ul-Momineen. So he writes

Among those who know Arabic there is none who does not agree that after the word of"" Allah and the word of the Prophet the word of Amirul Momineen is more sublime, more meaningful and more beneficial than any other utterance. So for the seekers of the nice treasure of the Arabic language this book is the most deserving to be accorded an important position in their record and written acquisitions and at the same time they ".should try to appreciate the meanings and intents that lie hidden in its words

It is a fact that this effort of ,Allama Mohammad Abdoh bore fruit fully. In an atmosphere of short-rightedness in which the diplorable behaviour of the literary world is such that those books of even Sunnis which concern the infallible Ahl-e-bait or Ali bin Abi Talib have been mostly printed by Shia presses of Iran while the Academic Centres of Egypt, Beirut. etc.. have never regarded them fit for publication, for example, Sibte Ibne Jauzi has been mentioned in books on biographies with full literary eminence. But his book Tazkera has not been deemed fit of attention among the great Majority only because it mostly covers .(.account of the family of the Prophet (S.A

p: ۲۸

So with regard to Khasaes of Nisai and others. But Nahjul Balagha despite its contents with which the majority may differ enjoys popularity and centrality among the scholarly circles. its consecutive editions are published and it is prescribed in the curriculae of schools and universities. it is the confrontational atmosphere of India and Pakistan and its poisonous climate that in the educational institutions here this book is often meted out treatment which should be meted out to a purely Shia book. Allama Mohammad Abdoh not only wrote annotations on this book and got it printed but lie used to continually plead for it in his conversation. The magazine Al-Hilal of Egypt in its issue No.۱ of volume ۳۵ for November ۱۹۲۶ A.D. on page ۷۸ published four questions for the attention of the literary -- :group In which the first question was this, namely

What is the book or books which you studied in your youth and which benefited you and" left impressions for your lite" The reply given to this question by Professor Shaikh Mustafa Abd-ur-Razzaq was published on page ۱۵ of issue No.۲ for December ۱۹۲۶ A.D. -- :Therein he wrote

At the instance of the late Professor Shaikh Mohammad Abdoh I studied Anthology of" .Hamasa and Nahjul Balagha

Abdul Masih Antakee whose opinion would be related later, has also stated that "Allama" Mohammad Abdoh told me that if you want to acquire eminence in writing you should ."take Amirul Momineen Ali as your teacher and regard his utterances as the guiding lamp

The Professor's belief that Nahjul Balagha was in its entirety the word of Amirul Momineen (A.S.) was so eminent that all his pupils who from after him till now have been among eminent teachers of Egypt knew this fact. Thus Professor Mohammad Mohiuddin Abdul Hamid, Reader in the Faculty of Arabic Language in the University of Al-Azhar, whose own Ideas would be related later in his own words, wrote in the Preface to the :Edition published by him --

It is possible you may like to find out in this regard the opinion of Imam Shaikh" Mohammad Abdoh who brought this book out from oblivion and no one can equal him in the extent of information and sharp-sightedness. So the reply to this question would be that we can say with certainty that he regarded the whole of this book as the word of .Imam Ali. Allah may have mercy on him

The preface by Allama Mohammad Abdoh extracts from which have been quoted by us itself enjoys great importance in the world of learning. Thus Syed Ahmad Hashmi has quoted it in full in his book Jawahir-ul-Adab, Part ۱, pp. ۳۱۷-۳۱۸, and has given it the title .(."Ac- count of Nahjul Balagha by the late Imam Shaikh Mohammad Abdoh (d. ۱۳۲۳ A.H

The reputed Arab author, orator and writer Shaikh Mustafa Ghalaeeni, Professor of (۱۳) Quranic Commentary, Theology and Arabic Literature in the Islamic University, Beirut, in his book Areejuz Zahar under the subject Nahjul Balagha and Styles of Arabic Expression .writes under a detailed treatise

p: ۳۰

The best material whose study is compulsory for the seekers of high standard in" literature is the book of Amirul Momineen Ali (A.S.), Nahjul Balagha, and it is this book for which this preface has been mainly written. This book contains such eloquent utterances, astonishing styles of expression, beautiful subject matters and nume rous sublime imports that if the student practises them properly he can, in his composition, speaking .and conversation, attain perfect standard of eloquence

.After this he writes that "From this book large number of persons

rather communities, have drawn advantage. among whom this writer is also included. I invite all those who are in search of high style of Arabic writing and eloquent way of ".expression to appropriate this book

(۱۴) Professor Mohammad Kurd Ali, Head of the literary circle in Damascus, in reply to the third out of four questions of Al-Hilal which was, "which books you advise the youth of today to read," wrote: -- "If rhetorics is sought in its perfect form or eloquence which is untarnished by smallest flaw then you should resort to Nahjul Balagha the collection of lectures of Amirul Momineen Ali Bin Abi Talib (A.S.) and his letters to his governors. For details may be seen the chapter on writing and writers in my book "Al- Qadeem Wal Hadees printed in Egypt in ۱۹۲۵ A.D." This reply appeared on page ۵۷۲ of Issue No.۵, .volume ۳۵ of AI-Hilal for March ۱۹۲۷ A.D

(۱۵) Professor Mohammad Mohiuddin, Professor in the Faculty of ,Arabic Language in Al- Azhar University has written notes on Nahjul Balagha and retaining the annotations of .Allama Sheikh Mohammad Abdoh, has added numerous researches and explanations

p: ۳۱

With these additions this book was printed at the Matba Isteqama in Egypt. In the beginning of this edition he has written a preface of his own wherein he has undertaken a conclusive discussion on the authenticity and trustworthiness of Nahjul Balagha. Its salient portions are quoted hereunder: --

This book Nahjul Balagha is that selection of the utterances of Amirul Momineen Ali bin" Abi Talib (A.S.) which was adopted by AI-Sharif Razi, Abul Hasan Mohammad bin Hasan Moosavi. This is the book which contains in its covers eminent jewels of rhetorics and the finest exhibits of eloquence; and it should be so since it is the utterance of a person who, after the Prophet (S.A.) was the most eloquent in expression. the biggest master of words and reasoning and one who had the greatest control over Arabic words so that he moulded them as he wished, a high ranking philosopher whose utterance ushered forth springs of wisdom, a speaker whose oratory filled the hearts, and a scholar who from early age enjoyed such advantages as the closest contact and association with the Prophet, writing down of revelations, fighting both with sword as well as tongue in Defence of the religion advantages which no one else could enjoy. Such is the book Nahjul Balagha. I have been studying it from the beginning of my youth and have been its lover from early age, because I saw my father often reading it and found my cider uncle spending long hours it pondering over its expressions appreciating its meaning and ad miring its style; and the two had great effect upon mc as it forced me to tread on their footsteps so that I gave this book the foremost place in my heart and took it as the companion in my solitude who always provides solace to me."

p: ۳۲

After this the Allama has mentioned those persons whose way is that they regard it as the book of Sharif Razi himself. Surveying their views the Allama says that the most important grounds ad vanced for this book not being the word of Amir-ul-Momineen (A.S.) are only :four --

Firstly, it contains such criticism of companions of the Prophet (S.A.) whose coming out from Hazrat Ali (A.S.) cannot be agreed to, particularly the abuse of Moawiya, Talha, .Zubair, Amr-bin-Aas and their followers

Secondly it exhibits wordly decoration and ingenuity of expression of a degree that was (.non-existent in the days of Hazrat Ali (A.S

Thirdly, its similes, metaphors and picturing of scenes and events are so perfect that they are not found elsewhere in early Islam. Alongwith this the use of technical terms of logic and philosophy and of statistic in the statement of problems which were not in vogue in .those days

Fourthly, numerous statements in the book savour of claim to fore-telling of events which .(.is far from the position of a truthful person like Hazrat Ali (A.S

:Turning down these considerations the Allama writes --

Allah is witness that we do not find any of these grounds or all the grounds collectively to" be a true ground, or even a ground-like thing in proof of the statement which is their aim. in fact they can not even be regarded as doubts and misgivings so as to create the least hitch in the acceptance of truth and which it may be necessary to refute." Then he has refuted each and every point one by one. What he has said about the first point is briefly this that after the Prophet (S.A.) the policy adopted with regard to Khilafat was such that Hazrat Ali (A.S.) should naturally have objection against it, and the insurgence of the people of Sham (Syria) during his caliphate must have pained him. Thus his words for each period are just in accord with historical conditions. What then is the occasion for any ?doubt or misgiving therein

The reply to the second and third points is that no; person was equal to Hazrat Ali bin Abi .Talib (A.S.) in eloquence and wisdom

How then can the characteristics of his utterances be found in any other person of that period? As regards the blame of rhyming and rythming, that is not in His expressions of a .type that may mean con coction or may tell upon the meanings. Moreover rhyming etc

.to this extent was quite in vogue in those days

What the Allama has said in reply to the fourth point does not accord with our own religious convictions but it bears out his own point of view. He says 'What is regarded as fore-telling, we regard it as fore-seeing and the result of understanding the times, which is not discordant with a wise man like Ali. As we said this reply has been given by him according to his own notions, but the fact is that if expression of Know ledge of the Unknown given by Allah is taken as a standard for rejecting, then numerous traditions of the Prophet (S.A.) would fall within its mischief. Again, expression of Knowledge of the Unknown by Allah is evident from a number of verses of the Quran. As such the verses of .the Quran should also be disbelieved

But if on the basis of Knowledge of Allah these verses are believed in there should be no occasion for laying objection on the inclusion of similar topics in the utterances of Ali (A.S.) .who was given Knowledge by Allah

p: ۳۴

Professor Sheikh Mohammad Hassan Nae-u۱-Mursafi too has written a commentary (۱۶) of Nahjul Balagha which was published from Darul-Kutub-i-Arabia. In its preface under the title 'A Word about the Arabic Language,' he writes: "In this field Ali (A.S.) was the foremost, and the greatest proof for this is Nahjul Balagha which Allah has made a clear proof of the fact that Ali bin Abi Talib (A.S.) was the light of the Quran and the finest living example of wisdom, knowledge, guidance, miracle and eloquence. In it many things have been collected at one place by Hazrat Ali (A.S.) which cannot be found in one place even after putting together the utterances of great sages, matchless philosophers and world-reputed divine scholars, comprising high pinnacles of wisdom, canons of correct politics, astonishing sermons and effective contentions. In this book Ali bin Abi Talib (A.S.) has plunged in the streams of knowledge, politics and religion and proved himself as the most .prominent in all of them

Professor Mohammad-az-Zohri-ul Ghumravi wrote apreface to the above mentioned (۱۷) Commentary by Mursafi. Therein under the caption "Classes of the Eloquent" he writes:- "From none of these classes of persons such performance has come down to us as has com from Amir-ul-Momineen Ali (Allah may honour his face). his utterances cover renunciative sermons, political course of action and religious admonition, nice philosophic statements, moral instructions, jewels about oneness of Allah. clues about the unknown, retort and refutation of the opponent and common advices, and the book containing his bright utterances is Nahjul

p: ۳۵

Balagha which has been compiled by Abul Hasan Mohammad bin Tahir known as Sharif .Razi, Allah may have mercy on him. reward him and be pleased with him

Professor Abdul Wahab Hamoodah, Professor of Modern Literature in the Faculty of (۱۸) Literature, University of Fawad the First in Egypt has written in his article, "The Collective .Opinions on Nahjul Balagha" published in the Magazine AI-Islam of Cairo

-- : .Vol. III, No.۳ for Ramzan. ۱۳۷۰. A.H. corresponding to July ۱۹۵۱ A.D

In the book Nahjul Balagha all those things have been put cellected by Ali bin Abi Talib" (A.S.) which can be collected from all the great scholars. world famous philosophers. and reputed vines put together. High) pinnacles of wisdom. canons of pure politics. Astonishing sermons of ill sorts. effective contentions and collective conceptions all these .(.are an open testimony to the distinction and highest performance of the Imam (A.S

Allama Abu Nasr, Professor, University of Beirut has, in Chapter ۳۱ of his book "Ali bin (۱۹) Abi Talib" mentioned Nahjul Balagha among the Arabic relics of Amirul Momineen and has written in this regard that this book is an index to the great personality of Ali but Abi Talib .(.(A.S

Qazi Ali Bin Mohammad Shookani the author of Nail-ul- Autar has, in his book Ittehaf- (۲۰) al-Akabir be Asaneed-id-dafatir published in Hyderabao under the Chapter of "Noon" written about Nahjul Balagha, after recording his continuous authorities writes as -:follows

."Nahjul Balagha is the word of Ali. Allah nay be pleased with him"

p: ۳۶

-- :This is a fact which has been admitted by numerous Christian Researchers as well

Abdul Masih Antakee. Editor of the Magazine Al-Imran who has written his famous (۱) book "Sharh-e-Qaseedae Alavia" on the life of Amirul Momineen (A.S.) and it has been .published at

-:Matba-e-Ramesees. Fujala. Egypt. on page. ۵۳۰ thereof lie writes

There is no dispute that Sayyedena Amirul Momineen Ali (A.S.) is the leader of the" eloquent and master of rhetoricians and the biggest among Arabic speakers and writers. This is the utterance about which it has been correctly said t hat it is above the word of .the creatures and below that of the Creator

This is the opinion of every one who has knowledge of the art of composition and engages himself in writing. In fact he in the master of the Arabic writers and their teacher. There can be no literary scholar wishing to acquire the art of writing but he should have before him the Quran and Nahjul Balagha the one as the word of the Creator and the other the utterance of the noblest creature. And on them depends every one who wishes to be listed among good writers. Perhaps the highest position among those who served the Arabic language is that of Sharif Razi who collected these sermons, sayings and sagacious utterances of Amirul Momineen (A.S.) from the memories of people aid .manuscripts. And he quite aptly named them Nahjul Balagha

.Doubtlessly it is the right path of rhetorics for the person who desires to reach t hat goal

p: ۳۷

After this lie has recorded the opinion of Shaikh Mohammad Abdoh and has there after written that once Shaikh Ibrahim Yaziji who has been unanimously admitted as the perfect writer of Arabic and the leader of all teachers of the language, told him that the per fection achieved by him in this art was only due to study of Quran and Nahjul Balagha. .The two are such living treasures of the Arabic language which can never exhaust

fuward Afram-ul-Bustani, Professor of Arabic Literature in the Academy of Qadees (۲) Yusuf (Beirut). He has commenced a series !f instructional books by the name of 'Rawae' (admirable things) wherein he has compiled from literary relics and compositions of numerous high ranking authors short selections, accounts of the author, performances, history of the book and historical research etc. in small collections and they have been published at the Catholic Christian Press, Beirut. The first collection of this series concerns Amirul Momineen (A.S.) and Nahjul Balagha about which the com piler writes in his Preface:- "We first begin this series with sonic selections from Nahjul Balagha which is the ".book of the very first thinker in Islam

There after begins the series which is the first serial in the series of Rawae. Its first topic is Ali bin Abi Talib (A.S.) in which under various captions the life and chief characteristics of Amirul Momineen (A.S.) have been discussed, which being the writing of a Christian may not be fully in consonance with Shia view point yet it contains lots of jewels of fact and .Justness. The second topic is Nahjul Balagha

p: ۳۸

Among its sub-topics there is one "Its compilation" and the other "Authenticity of its Attribution". Under this it is written: "Much time had not passed after compilation of Nahjul Balagha when some scholars historians began to doubt its veracity. Their pioneer .is Ibne Khallakan who attributed this book to its Compiler

Thereafter Safadi and others followed him, and then due to Sharif Razi being known through the relationship of his grandfather Murtaza some people were led astray and they could not distinguish between him and his elder brother Ali bin Tahir known on Syed Murtaza (b. ۹۶۶ A.D. and d. ۱۰۴۴ A.D.) and they attributed the compila tion of Nahjul Balagha to the latter, as Jurji Zaidan has done, while others like the Orientalist Clemann went so far as to hold Syed Murtaza the real author of the book. When we look into the cause! of ".this doubt they eventually boil down to five points

Thereafter he has recounted almost the same reasons for the doubt which have been stated just before in the account of Mohiuddin Abdul Hameed the Commentator of Nahjul .Balagha. Then he has refuted those grounds

The world famous Christian Scholar and Poet of Beirut, Polis Salama writes on pages (۳) ۷۱-۷۲ of his book "Awwal Mulhima Arabia Edul Ghadeer" published at Matba-e-Nassr, Beirut : -- "Nahjul Balagha is the most famous book from which we get complete acquaintance with Imam Ali (A.S.), and save Quran the eloquence of no other book surpasses it. Thereafter he has written the following couplets in praise of Nahjul Balagha:- "This is a pivot of learning and knowledge and an open door to secrets and .intricacies

p: ۳۹

.This Nahjul Balagha is but Jewels dispersed in a shining book

.It is the garden of decorated flowers which has the gracefulness

.Of the flowers; brilliance of streams and sweetness of the spring of Kausar

here in the banks of its stream are visible but the eye cannot discern its bottom" From the quotations of the above-mentioned scholars-and tradi tionists the literal and virtual importance of Nahjul Balagha has also been incidentally proved. It is not necessary to .write further about it

Now remains the ranking of this Book from technical point of view as to what degree we can base our contentions on it. Thus, as a whole in our view the attribution of the contents of this book towards Amirul Momineen (A.S.) is proved to the same degree as the attribu tion of Saheefa-e-Kamila towards Imam Zainul Abedeen (A.S.) or of the four books to wards their authors or of the Seven Suspended Poems Moalleqat-e-Saba'e to their composers. As regards satisfaction about specific expressions or words that is related to style of speech or manner of expression, and depends on conformity of the contents with the source-books that are regarded as well-proved. Technically, according to the definition adopted by the ancients who, for correctness of a tradition, regard the trustworthiness of the source to be enough, on satisfaction of this condition every part of it acquires the quality of trustworthiness. And according to the later thinkers who regulate trustworthiness according to the qualities of the narrator the contents of Nahjul Balagha .fall under the category of Mursalat

p: ۴۰

The importance of Mursalat goes by the personality of the narrator, so much so that about Ibne Abi Ameer and some other high ranking companions it has been laid down that when the veracity of a tradition is proved upto them then there is no need to go farther than that as to who is the narrator, because their acceptance of it is a proof of its trustworthiness. That is why it has been said that Mursalat of Ibne Abi Ameer fall in the category of Musnad (Authentic). On this basis the eminent position of Syed Razi (Allah may heighten his position) places it above the common Mursalat. Nevertheless with out taking into account sermons and historical items which are not as important as belief and action, with regard to belief and action we should scrutinise the contents of Nahjul Balagha and the contentions adopted therein on the principle of equation and preference, and on some occasions it is possible that the tradition contained in the Nahjul Balagha may secure preference over "a Musnad" tradition on the same topic. And in some instances the matter may end in similarity Takafu' while in some others the other contentions might hold the field; but this does not in anyway affect the overall position of Nahjul Balagha. Its weight remains intact just as the weight of Kafi remains admitted .despite a few of its traditions being disregarded for one reason or other

In any case the scholastic, literary and religious importance of Nahjul Balagha and the weight of its truthful contents and moral sermons is undeniable. But evidently only those persons can derive real benefit from Nahjul Balagha who have mastery over the Arabic language. Those not knowing Arabic are unable to take advantage of this living treasure. That is why Irani scholars and divines felt the need to publish its Persian translations. Accordingly several translations have been published iii Iran and this process continues till now. In Urdu language no satisfactory translations. has yet been rendered. A few translations were published but in some of them there were very many mistakes and in others figurative expression did not keep it within the bounds of translation. Moreover. tithe annotations sometimes purely confrontational style abounded where- as .sometimes extreme brevity ignored some essential meaning

Moulana Mufti Jafar Husain whose personality needs no introduction in India and Pakistan and whose scholarly achievements alongwith sublimity of character and simplicity of living present an exemplary position in India and Pakistan took up the task of full translation of this book and of explanatory annotations and completed this job with .assuidity and diligence. This attempt of his is worthy of appreciation

It can be said without doubt or misgiving that among tile translations of this book and its annotations in our language that have been published. the position of this translation on account of its correctness, fluency and beauty of style is certainly high. In the annotations also nothing has been left out by way of necessary explanations nor has anything .superfluous been allowed to stay therein

Doubtlessly this compilation has satisfied a great need of providing acquaintance with the necessary contents and important points of Nahjul Balagha on which the aforesaid .compiler deserves congratulation

I am sure people of taste in every class would accord to this book the welcome that it .deserves. Allah may well reward its compilar in both the worlds

.۴th Jamadi-us-Saani, ۱۳۷۵ A.H

Ali Naqi-un-Naqvi

**CONTENTS**

NAHJ AL-BALAGHAH

SELECTION FROM SERMONS, LETTERS AND SAYINGS OF AMIR AL-MU'MININ, `ALI IBN :ABI TALIB Selected and Compiled by

as- Sayyid Abu'l-Hasan Muhammad ibn al-Husayn ar-Radi al-Musawi

,IN THE NAME OF ALLAH

.THE MOST COMPASSIONATE, THE MERCIFUL

;Price belongs to Allah, the Lord of all a beings

;The Most Compassionate,the Merciful

p: ۴۲

;The Master of the Day of Judgment

;Thee only we serve, and to thee alone we pary for succour

Guide us in the straight path the path of those whom Thou hast blessed, who are immune from Thy wrath and have never gone astray.

O Allah! send your blessing to the head of your messengers and the last of your prophets Muhammad, and his pure and cleansed progeny.

.Also send your blessings to all your prophets and envoys

Islamic Ma'aref Foundation

## Preface By the Compiler of Nahj al-balaghah

Preface By the Compiler of Nahj al-balaghah

PREFACE

,By the compiler of Nahj al-balaghah

al-'Allamah ash-Sharif ar-Radi

.In the Name of Allah, the Merciful the Compassionate

So now, praise is due to Allah who has held praise as the price of His bounties, protection against His retribution, pathway to His paradises and means for multiplication of His good treatment, and blessings be on his Messenger, the Prophet of Mercy, the torch of the people, the chosen one from the origin of greatness and family of long-standing honours, the plantation of allengrossing glory and the branch of sublimity full of fruits and foliage, and on the members of his family who are lanterns of darkness, protection of the peoples, brilliant minarets of religion and high standards of greatness, Allah may shower upon them all blessings befitting their distinction as reward for their actions and suitable to the chastity of their lineage so long as the morning dawns and the stars twinkle.

p: ۴۳

In my early age at the dawn of youth I commenced writing a book on the characteristics of the Imams covering the account of their virtues and masterpieces of their utterances. .The purpose of the compilation was stated by me in the beginning of the book

Therein I completed the portion relating to the account of Amir al-mu'minin 'Ali (peace be upon him) but I could not complete that part concerning the other Imams due to impediments of the time and obstacles of the days. I divided the book into several chapters and sections, in a manner for its last section to comprise whatever had been related to `Ali's (p.b.u.h.) short utterances such as counsels, maxims and proverbs but not .long lectures and detailed discourses

A number of my friends and brothers-in-faith, while wondering at its delicate and blossoming expressions, admired the contents of this particular section, and desired me to complete a book which should cover all the forms of the utterances of Amir al-mu'minin, including diverse materials such as lectures, letters, counsels, ethics, etc., as they were convinced that the entire proceedings would comprise wonders and suprises of eloquence and rhetorics, brilliant jewels of Arabic language and shining expressions about faith; collected in any other work, nor found together in any other book, because Amir al-mu'minin was the fountain of eloquence and the source of rhetorics. Through him the hidden delicacies of eloquence and rhetorics came to light, and from him were learnt its principles and rules. Every speaker and orator had to tread on his footprints and every .eloquent preacher availed of his utterances

p: ۴۴

Even then none could equal him and so the credit for being the first and foremost remained `۴th him, because his utterances are those that carry the reflection of Divine knowledge and savour of the Prophet's utterance. Accordingly, I acceded to their request as I knew that it meant great reward, handsome reputation and a treasure of .recompense

The object of this compilation is to bring forth Amir al-mu'minin's greatness and superiority in the art of rhetorics, in addition to his countless qualities and innumerable distinctions, and to show that lie had risen to the highest pinnacle of this attainment; was singular among all those predecessors whose utterances are quoted here and there, whereas his own utterances are such an on-rushing stream that its flow cannot be encountered and such a treasure of delicacies that cannot be matched. Since I proudly :trace my descent from him I have a pleasure of quoting a couplet of al-Farazdaq

.These are my forefathers O' Jarir"

(When we get together, can you claim forth their equals?(۱

In my view Amir al-mu'minin's utterances are divisible in three categories; firstly Sermons and Decrees, secondly Letters and Communications and thirdly Maxims and Counsels, Allah willing I have decided to compile first the Sermons, then letters, and finally the Maxims and Counsels, whilst proposing a separate Chapter for each category, leaving blank page in between each so that if anything has been left out and becomes handy afterwards it may be inserted therein, whereas any utterance which is routine or in reply to some question or has some other aim does not fit in with any of my divisions should be included in the category for which it is most suitable or to which its subject matter is most akin. In this compilation, some sections and sentences have crept in whose arrangement savours of disarray and disorderliness. This is because I am only collecting the most .representative brilliant utterances but do not wish to arrange or array them

p: ۴۵

The characteristic of Amir al-mu'minin (٢) in which he is Un-parallelled and is shared by no one, is that his utterances on reclusion, piety, remembrance of Allah and admonition are such that when a person peruses them without bearing in mind that they are the words of a man who enjoys great and ruling position and who controls destinies of men he can have no doubt that it is the utterance of a man who has no interest other than reclusion and no activity save worshipping; who is confined to the interior of some house or the valley of some mountain where he hears nothing save his own murmur arid sees no one except himself. He would not believe that this is the utterance of one who plunges in battles with drawn sword severing heads and vanquishing the heroes and comes back with his sword dripping with blood and heart's fluid. And despite all this he is supreme among the recluse and chief among the saints. This distinction is one of those astonishing characteristics of Amir al-mu'minin with which he collected in himself contradictory qualities and patched together diverse greatnesses. I often mention these to my brethren-in-faith and put them wondering over it. It is indeed a subject to ponder over .and think about

Within this compilation, some repetition of words or subject matter are to be expected, as the utterances of Amir al-mu'minin have been known to be related in numerous forms. Sometimes it happened that a particular utterance was found in a particular form in a tradition and was taken down in that very form. There after, the same utterance was found in some other tradition either with acceptable addition or in a more attractive style of expression. In such a case with a view to further the object of compilation and to preserve the beautiful utterance from being lost it was decided to repeat it elsewhere. It has also happened that a particular utterance had appeared earlier but due to .remoteness it has been entered again. This is through omission, not by intent

p: ۴۶

In spite of all this I do not claim that I have collected Amir al-mu'minin's utterances from all sources and that no single sentence of any type or construction has been left out. In fact I do not rule out the possibility that whatever has been left out might be more than what. has been collected, and what has been in any knowledge and use is far less than what has remained beyond my reach. My task was to strive to the best of my capacity .and it was Allah's part to make the way easy and guide me to the goal; Allah may will so

Having completed my work, both in the collection and compilation of this manuscript; Nahj al-balaghah, the pathway of rhetorics would be the appropriate title of the book, in that it would open the doors of eloquence for the reader and shorten its approach for him; the scholar and the student would meet their needs from it while the rhetoricians as well as the recluse would find their objectives in it as well. In this book would be found a wonderful discussion on Allah's One-ness, Justness and His being free from body and form, that would quench every thirst (for learning), provide cure for every malady (of un-belief) and remove every doubt. I seek from Allah succour, protection against straying, correctness of action and His assistance. I seek his protection against mistakes of heart before mistakes of tongue and against mistakes of speech before mistakes of action. He .is my Reliance and lie is the best Trustee

p: ۴٧

al-Farazdaq whose name was Hammam ibn Ghalib belonged to the tribe of Bani . (۱) Darim and was a notable poet. He was generally at loggerheads with another Arab poet named Jarir ibn 'Atiyyah and they showed their merit only in mutual abuse and boasting .over each other

The quoted couplet of al-Farazdaq is a link from that chain, wherein he addresses Jarir saying "My forefathers were such as you have just heard, now you come forward with what your forefathers were, and if there were any one like mine, name them before all of us." Reciting this couplet about his own forefathers as-Sayyid ar-Radi challenges every one to bring forth their like, if any. Al-Farazdaq had addressed only Jarir but its quotation here has made it general and universal when its addressee is no more one single .individual, but every person can consider himself to he its addressee

Despite this generality and universality the challenge to name their like" remains .unresponded like the Qur'anic challenge "then bring forth its Like

as-Sayyid ar-Radi has pointed at this relationship and distinction at such an appropriate moment that there can be no better occasion, because the greatness of the personality (namely Amir al-mu'minin) through whom he claims pride has already been mentioned and eyes have stood dazzled at the brilliance of his status while mind has acknowledged the sublimity of his position. Now hearts can easily be made to bow before the height and greatness of this individual who bears relationship to him. Thus at the moment when heart and mind were already inclined as-Sayyid ar-Radi's eloquence-conscious eyes turned the sight towards himself as he was the ray of the sun whose abundant light dazzles the eye, and a scion of the same lineal tree whose root is in the earth and whose branch extends up to the sky. Now who is there who would remain unaffected by this ?relationship and distinction and refuse to acknowledge his greatness and sublimity

p: ۴۸

In the World such persons are rarely found in whom besides one or two virtuous .(٢) qualities other qualities might also attain prominence, much less the convergence of all contradictory qualities, because every tempera- ment is not suited for the development of every quality, each quality has a peculiar tempo and each virtue needs a particular climate, and they are appropriate only for such qualities or virtues with which they accord, but where there is contradiction instead of harmony the natural tendencies act as obstacles and do not allow any other quality to grow. For example, gen- erosity and bountifulness demand that a person should possess the feeling of pity and God-fearing so that on seeing anyone in poverty or want his heart would rend, and his feelings would be disturbed at other's tribulations while the dictates of bravery and fighting require that instead of pity and com passion there should be the passion of blood-shed and killing, .prompting the person at every moment to enter into scuffle, ready to kill or be killed

These two qualities differ so widely that it is not possible to fuse the delicacies of generosity into the stiff manifestations of bravery just as bravery cannot be expected from Hatim nor generosity from Rustam. But the personality of 'Ali ibn Abi Talib (p.b.u.h.) showed full accord with every greatness and complete harmony with every accomplishment, and there was no good attribute or accomplishment which he lacked, nor any robe of greatness or beauty which did not fit his body. Thus the contradictory qualities of generosity and bravery were found in him side by aide. If he rained like the cloud in generosity, he also fought bravely standing firm as a mountain. Thus his generosity and liberty of nature was of a degree that even during days of want and starvation whatever he earned as the wage of his day's toil its major part was distributed among the poor and the starving, and he would never allow a beggar to return disappointed from his door, so much so that even when in the battle field the enemy asked him his sword he threw it before him being confident of the prowess of his naked .arm

p: ۴٩

:An Urdu couplet says

.The unbeliever depends on his sword but the believer fights even without it

And his bravery and courage was such that the onslaught of armies could not shake the firmness of his foot with the result that he achieved success in every encounter and even the bravest fighter could not save his life in an encounter with him. Thus Ibn Qutaybah writes in al-Ma'arif, "Whomever he encountered was prostrated." The heartless nature of the brave is not wont to thinking or pondering nor do they have anything to do with foresight or fore-judging but 'Ali (p.b.u.h.) had the quality 'of thinking of the highest .degree. Thus, ash-Shafi'i said as follows

What can I say about a man in whom three qualities existed with three other qualities that were never found together in any other man - Generosity with want, Bravery with .sagacity and Knowledge with practical achievements

It was the result of this proper thinking and correct judgement that when after the death of the Prophet some people advised him to fight and promised to enlist warriors for him he rejected this advice, although on such occasions even a slight support is enough to encourage the heartless brave, yet 'Ali (p.b.u.h.) far-sighted mind at once foresaw that if battle was raged at that moment the voice of Islam would be submerged under the clutter of swords, and then even if success was achieved it would be said that the position was gained by dint of sword and that there was no right for it. Thus, by withholding his sword on the one hand he provided protection to Islam and on the other saved his own .right from the imputation of bloodshed

p: ٥٠

When the veins are full of daring blood and the bosom full of flames of anger and wrath it is extremely difficult to curb the passion of vengeance by adopting the course of forgiving and, despite authority and power, to pardon and overlook. But 'Ali's (p.b.u.h.) metal used to shine on such occasions when his forgiving nature would accommodate even his blood- thirsty foes. Thus, at the end of the Battle of Jamal he made a general proclamation that no one who flees away from the field or seeks our protection would be molested and he let go without any punishment even such enemies as Marwan ibn Hakam and 'Abdullah ibn Zubayr. And the treatment that he meted out to 'A'ishah matchless manifestation of his nobility and high character - is that in spite of her open .enmity and rebellion he sent with her women in men's garb to escort her to Medina

By giving his own personal malice the garb of fundamental differences Man not only deceives others but also tries to keep himself under deception, and in these conditions such a delicate situation arises that a man fails to distinguish and separate his personal malice from a fundamental difference but easily mixing them together considers that he has followed the Command of Allah, and In this way he satisfies his passion for vengeance as well. But Amir al-mu'minin's discerning eyes never got deceived nor did they willingly deceive themselves. Thus, on an occasion when after prostrating the opponent he placed himself on his bosom the vanquished opponent spat on his face. As man his rage should have risen and his band should have moved quicker but instead of being enraged he got off from the man's bosom lest his action would be tarnished by .personal feeling, and slayed him only after the anger had subsided

p: ۵١

There is nothing in common between combat and encounter and reclusion and God-fearing because one shows valour and courage while the other supplication and submission. But Amir al-mu'minin was a unique combination of both these qualities as his hands that were bound in devotion were equally active in the battle-field, and side by side with relaxing in seclusion for devotion he was a common visitor of the field of action. The scene of the Night of Harir puts human wit in astonishment and wonder when closing his eyes to the bloody action around he spread his prayer cloth and engaged himself in prayer with full peace of mind and heart while arrows were darting off sometimes over his head and sometimes from his right or left. But he remained engaged in Allah's remembrance without any fear or apprehension. After finishing he again cast his hand on the sword's handle and the fierce battle that then followed in unparalleled in history. The posi- tion was that on all sides there was such hue and cry and fleeing activity that even voices falling on the ears could not be discerned. Of course, after every moment or so his own call of Allahu Akbar rose in the atmosphere and resounded in the ears, and every such call meant death of a foe. Those who counted these calls of takbir recorded their .number as five hundred and twenty three

The taste for learning and God-knowing does not combine with ma- terial activity but Amir al-mu'minin adorned the meetings of learning and scholarship along with war-like pursuits, arid he watered the field of Islam with springs of learning and truth along with .(shedding streams of blood (in battles

p: ۵۲

Where there is perfection of learning, then even if there is not complete absence of action, there must no doubt exist shortness of action. but Amir al-mu'minin treaded the .field of knowledge and action equally, as has been already shown in ash-Shafi'i's verse

Examples of harmony in utterance and action are quite rare but Amir al-mu'minin's action :preceded his utterance, as he himself says

O people I do not exhort you to any action but that I myself first proceed towards it .before you and do not desist you from any matter but that I first desist from it myself

As soon as we think of a recluse and a pious man we visualise a face full of frowns because for piety severity of temper and hardness of face are inseparable so much so that the thought of a smile on the lips of a pious man is regarded as a sin. But despite extreme piety and self-denial Amir al-mu'minin always had such appearance that his light temper and brightness of face was apparent from his looks and his lips always bore .playful smile

He never showed frowns on his fore-head like the dry recluse, so much so that when people could not find any defect in him this very lightness of temper was taken to be his .fault, while hard temper and bitter face was held to br a virtue

If a man possesses cheerful heart and joyous temper he cannot command authority over others; but Amir al-mu'minin's cheerful face was so full of awe and dignity that no eye could face it. Once Mu'awiyah tauntingly said "Allah bless 'Ali. He was a man of cheerful taste," then Qays ibn Sa'd retorted. "By Allah despite cheerful disposition and entertaining countenance be was more awe-inspiring than a hungry lion and this awe was due to his .piety not like your awe over the non-descripts of Syria

p: ۵۳

Where there is rule and authority there is also a crowd of servants and workers, checks of grandeur and eminence with equipment of pageantry but Amir al-mu'minin's period of .rule was an example of the highest simplicity

In him people saw only a tattered turban in place of a Royal Crown, patched apparel in place of the regal robes and the floor of earth in place of the ruler's throne. He never liked grandeur and pageantry nor allowed show of external grandiosity. Once he was passing on a horse back when Harb ibn Shurahbil started walking with him and began talking. Then Amir al-mu'minin said to him, "Get back because walking on foot with me by one like .(you is mischievous for the ruler (me) and an insult to the believer (you

In short he was such a versatile personality in whom numerous contradictory qualities had joined together and all the good attributes were centered in their full brightness as though his oneself was a collection of several selves and each self was an astounding protrait of achievement which showed forth the delineation of distinction in its untained .form, and on whose accomplishment one wonders with bewilderment

:A Persian couplet says

The figure of my beloved is so beautiful that when I cast my glance on the body from .head to foot

.Every spot thereof calls my attention claiming to be the most enchanting

**Footnote**

## SELECTION FROM THE SERMONS OF AMIR AL-MU`MININ `ALI IBN ABI TALIB (P.B.U.H.) AND HIS INJUNCTION

### SERMON ١

#### abstract

p: ۵۴

.In this sermon he recalls the creation of Earth and Sky and the birth of Adam

Praise is due to Allah whose worth cannot be described by speakers whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so whom the height of intellectual courage cannot appreciate and the divings of understanding cannot reach; He for whose description no limit has been laid down no eulogy exists no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence dispersed winds through His Compassion and .made firm the shaking earth with rocks

**in English**

The foremost in religion is the acknowledgement of Him the perfection of acknowledging Him is to testify Him the perfection of testifying Him is to believe in His Oneness the perfection of believing in His Oneness is to regard Him Pure and the perfection of His purity is to deny Him attributes because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute. Thus whoever attaches attributes to Allah recognises His like and who recognises His like regards Him two; and who regards Him two recognises parts for Him; and who recognises parts for Him mistook Him; and who mistook Him pointed at Him; and who pointed at Him admitted limitations for Him; and who admitted limitations for .Him numbered Him

Whoever said in what is He held that He is contained; and whoever said on what is He held He is not on something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only One such that there is none with whom .He may keep company or whom He may miss in his absence

p: ۵۵

The Creation of the Universe

He initiated creation most initially and commenced it originally without undergoing reflection without making use of any experiment without innovating any movement and without experiencing any aspiration of mind. He allotted all things their times put together their variations gave them their properties and determined their features knowing them before creating them realising fully their limits and confines and appreciating their .propensities and intricacies

When Almighty created the openings of atmosphere expanse of firmament and strata of winds He flowed into it water whose waves were stormy and whose surges leapt one over the other. He loaded it on dashing wind and breaking typhoons ordered them to shed it back (as rain) gave the wind control over the vigour of the rain and acquainted it .with its limitations. The wind blew under it while water flowed furiously over it

Then Almighty created forth wind and made its movement sterile perpetuated its position intensified its motion and spread it far and wide. Then He ordered the wind to raise up deep waters and to intensify the waves of the oceans. So the wind churned it like the churning of curd and pushed it fiercely into the firmament throwing its front position on the rear and the stationary on the flowing till its level was raised and the surface was full of foam. Then Almighty raised the foam on to the open wind and vast firmament and made therefrom the seven skies and made the lower one as a stationary surge and the upper one as protective ceiling and a high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it the shining sun and effulgent moon under the revolving sky moving ceiling and rotating .firmament

p: ۵۶

The Creation of the Angels

Then He created the openings between high skies and filled them with all classes of His angels. Some of them are in prostration and do not kneel up. Others in kneeling position and do not stand up. Some of them are in array and do not leave their position. Others are extolling Allah and do not get tired. The sleep of the eye or the slip of wit or languor of the body or the effect of forgetfulness does not effect them.

Among them are those who work as trusted bearers of His message those who serve as speaking tongues for His prophets and those who carry to and fro His orders and injunctions. Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise. Among them are those also whose steps are fixed on earth but their necks are protruding into the skies their limbs are getting out on all sides their shoulders are in accord with the columns of the Divine Throne their eyes are downcast before it they have spread down their wings under it and they have rendered between themselves and all else curtains of honour and screens of power. They do not think of their Creator through image do not impute to Him attributes of the created do not confine Him within abodes and do not point at Him through illustrations.

Description of the Creation of Adam

Allah collected from hard soft sweet and sour earth clay which He dripped in water till it got pure and kneaded it with moisture till it became gluey. From it He carved an image with curves joints limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit whereupon it took the pattern of a human being with mind that governs him intelligence which he makes use of limbs that serve him organs that change his position sagacity that differentiates between truth and untruth tastes and smells colours and species. He is a mixture of clays of different colours cohesive materials divergent contradictories and differing properties like heat cold softness and hardness.

p: ۵۷

Then Allah asked the angels to fulfil His promise with them and to accomplish the pledge of His injunction to them by acknowledging Him through prostration to Him and :submission to His honoured position. So Allah said

Be prostrate towards Adam and they prostrated except Iblis (Satan)." (Qur'an ۲:۳۴; ۷:۱۱;" (۱۷:۶۱; ۱۸:۵۰; ۲۰:۱۱۶

Self-importance withheld him and vice overcame him. So that he took pride in his own creation with fire and treated contemptuously the creation of clay. So Allah allowed him time in order to let him fully deserve His wrath and to complete (man's) test and to fulfil :the promise (He had made to Satan). Thus He said

(Verily you have been allowed time till the known Day." (Qur'an ۱۵:۳۸; ۳۸:۸۱"

Thereafter Allah inhabited Adam (p.b.u.h.) in a house where He made his life pleasant and his stay safe and He cautioned him of Iblis and his enmity. Then his enemy (Iblis) envied his abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then Allah offered to Adam (p.b.u.h.) the chance to repent taught him words of His Mercy promised him return to His Paradise and sent him .down to the place of trial and procreation of progeny

Allah chooses His Prophets

From his (Adam's) progeny Allah chose prophets and took their pledge for his revelation and for carrying His message as their trust. In course of time many people perverted Allah's trust with them and ignored His position and took compeers along with Him.Satan turned them away from knowing Him and kept them aloof from His worship. Then Allah sent His Messengers and series of His prophets towards them to get them to fulfil the pledges of His creation to recall to them His bounties to exhort

p: ۵۸

them by preaching to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence namely the sky which is raised over them the earth that is placed beneath them means of living that sustain them deaths that make them die .ailments that turn them old and incidents that successively betake them

Allah never allowed His creation to remain without a Prophet deputised by Him or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel little because of smallness of their number or of largeness of the number of their falsifiers. Among them was either a predecessor who would name the .one to follow or the follower who had been introduced by the predecessor

The Prophethood of Muhammmad

In this way ages passed by and times rolled on fathers passed away while sons took their places till Allah deputised Muhammmad (peace be upon him and his progeny) as His Prophet in fulfilment of His promise and in completion of His Prophethood. His pledge had been taken from the Prophets his traits of character were well reputed and his birth was honourable. The people of the earth at this time were divided in different parties their aims were separate and ways were diverse. They either likened Allah with His creation or twisted His Names or turned to else than Him. Through Muhammmad (p.b.u.h.a.h.p.) Allah .guided them out of wrong and with his efforts took them out of ignorance

p: ۵۹

Then Allah chose for Muhammmad peace be upon him and on his progeny to meet Him selected him for His own nearness regarded him too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with .honour. Allah may shower His blessing on him and his progeny

The Holy Qur'an and Sunnah

But the Prophet left among you the same which other Prophets left among their peoples because Prophets do not leave them untended (in dark) without a clear path and a standing ensign namely the Book of your Creator clarifying its permission and prohibitions its obligations and discretion its repealing injunctions and the repealed ones its permissible matters and compulsory ones its particulars and the general ones its lessons and illustrations its long and the short ones its clear and obscure ones detailing its .abbreviations and clarifying its obscurities

In it there are some verses whose knowledge (١) is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book (٢) but its repeal is signified by the Prophet's action (sunnah) or that which appears compulsory according to the Prophet's action but the Book allows not following it. Or there are those which are obligatory in a given time but not so after that time. Its prohibitions also differ. Some are major regarding which there exists the threat of fire (Hell) and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allah) but they are capable of .being expanded

p: ۶٠

**in Arabic**

[ ١ ] ومن خطبه له عليه السلام

يذكر فيها ابتداءَ خلق السماءِ والاَرض، وخلق آدم عليه الصلاه والسلام وفيها ذكر الحج

وتحتوى على حمد الله، وخلق العالم، وخلق الملائكه، واختيار الانبياء، ومبعث النبى، والقرآن، والاحكام الشرعيه

الحَمْدُ للهِ الَّذی لَا يَبْلُغُ مِدْحَتَهُ القَائِلُونَ، وَلاِ يُحْصِی نَعْمَاءَهُ العَادُّونَ، ولاَ يُؤَدِّی حَقَّهُ الُمجْتَهِدُونَ، الَّذِی لاَ يُدْرِكُهُ بُعْدُ الهِمَمِ، وَلاَ يَنَالُهُ غَوْصُ الفِطَنِ، الَّذِی لَيسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ، وَلاَ نَعْتٌ مَوْجُودٌ، وَلا وَقْتٌ مَعْدُودٌ، وَلا أَجَلٌ مَمْدُودٌ.فَطَرَ الْخَلائِقَ (١) بِقُدْرَتِهِ، وَنَشَرَ الرِّيَاحَ بِرَحْمَتِهِ، وَوَتَّدَ (٢) بِالصُّخُورِ مَيَدَانَ أَرْضِهِ (٣) .

أَوَّلُ الدِّينِ مَعْرِفَتُهُ، وَكَمَالُ مَعْرِفَتِهِ التَّصْدِيقُ بِهِ، وَكَمَالُ التَّصْدِيقِ بِهِ تَوْحِيدُهُ، وَكَمَالُ تَوْحِيدِهِ الْإِخْلاصُ لَهُ، وَكَمَالُ الْإِخْلاصِ لَهُ نَفْىُ الصِّفَاتِ عَنْهُ، لِشَهَادَهِ كُلِّ صِفَهٍ أَنَّها غَيْرُ المَوْصُوفِ، وَشَهَادَهِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَهِ، فَمَنْ وَصَفَ اللهِ سُبْحَانَهُ فَقَدْ قَرَنَهُ، وَ مَنْ قَرَنَهُ فَقَدْ ثَنَّاهُ، وَ مَنْ ثَنَّاهُ فَقَد جَزَّأَهُ، وَمَنْ جَزَّأَهُ فَقَدْ جَهِلَهُ، وَمَنْ جَهِلَهُ فَقَدْ أَشَارَ إِلَيْهِ، وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ، وَمَنْ قَالَ: «فِيمَ» فَقَدْ ضَمَّنَهُ، وَمَنْ قَالَ: «عَلامَ؟» فَقَدْ أَخْلَى مِنُهُ. كائِنٌ لاَ عَنْ حَدَث (۴) ، مَوْجُودٌ لاَ عَنْ عَدَم، مَعَ كُلِّ شَیْءٍ لاَ بِمُقَارَنَهٍ، وَغَيْرُ كُلِّ شَیءٍ لَا بِمُزَايَلَهٍ (۵) ، فَاعِلٌ لا بِمَعْنَى الْحَرَكَاتِ وَالْآلَهِ، بَصِيرٌ إذْ لاَ مَنْظُورَ إلَيْهِ مِنْ خَلْقِهِ، مُتَوَحِّدٌ إذْ لاَ سَكَنَ يَسْتَأْنِسُ بهِ وَلاَ يَسْتوْحِشُ لِفَقْدِهِ.

خلق العالم

أَنْشَأَ الخَلْقَ إنْشَاءً، وَابْتَدَأَهُ ابْتِدَاءً، بِلاَ رَوِيَّهٍ أَجَالَهَا (۶) ، وَلاَ تَجْرِبَهٍ اسْتَفَادَهَا، وَلاَ حَرَكَهٍ أَحْدَثَهَا، وَلاَهَمَامَهِ نَفْسٍ (٧) اضْطَرَبَ فِيهَا. أَحَالَ الْأَشيَاءَ لِأَوْقَاتِهَا، وَلَأَمَ (٨) بَيْنَ مُخْتَلِفَاتِهَا، وَغَرَّزَ (٩) غَرائِزَهَا، وَأَلزَمَهَا أَشْبَاحَهَا، عَالِماً بِهَا قَبْلَ ابْتِدَائِهَا، مُحِيطاً بِحُدُودِها وَانْتِهَائِهَا، عَارِفاً بِقَرَائِنِها وَأَحْنَائِهَا (١٠) . ثُمَّ أَنْشَأَ سُبْحَانَهُ فَتْقَ الْأَجْوَاءِ، وَشَقَّ الْأَرْجَاءِ، وَسَكَائِكَ (١١) الَهوَاءِ، فأَجْرَى فِيهَا مَاءً مُتَلاطِماً تَيَّارُهُ (١٢) ، مُتَراكِماً زَخَّارُهُ (١٣) ، حَمَلَهُ عَلَى مَتْنِ الرِّيحِ الْعَاصِفَهِ، وَالزَّعْزَعِ (١۴) الْقَاصِفَهِ، فَأَمَرَهَا بِرَدِّهِ، وَسَلَّطَهَا عَلَى شَدِّهِ، وَقَرَنَهَا إِلَى حَدِّهِ، الْهَوَاءُ مِنْ تَحْتِها فَتِيقٌ (١۵) ، وَالمَاءُ مِنْ فَوْقِهَا دَفِيقٌ (١۶) . ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحاً اعْتَقَمَ مَهَبَّهَا (١٧) ، وَأَدَامَ مُرَبَّهَا (١٨) ، وَأَعْصَفَ مَجْرَاها، وَأَبْعَدَ مَنْشَاهَا، فَأَمَرَها بِتَصْفِيقِ (١٩) المَاءِ الزَّخَّارِ، وَإِثَارَهِ مَوْجِ البِحَارِ، فَمَخَضَتْهُ (٢٠) مَخْضَ السِّقَاءِ، وَعَصَفَتْ بِهِ عَصْفَهَا بِالفَضَاءِ، تَرُدُّ أَوَّلَهُ عَلَى آخِرِهِ، وَسَاجِيَهُ (٢١) عَلَى مَائِرِهِ (٢٢) ، حَتَّى عَبَّ عُبَابُهُ، وَرَمَى بِالزَّبَدِ رُكَامُهُ (٢٣) ، فَرَفَعَهُ فِی هَوَاءٍ مُنْفَتِقٍ، وَجَوٍّ مُنْفَهِقٍ (٢۴) ، فَسَوَّى مِنْهُ سَبْعَ سَموَاتٍ، جَعَلَ سُفْلاَهُنَّ مَوْجاً مَكْفُوفاً (٢۵) ، وَعُلْيَاهُنَّ سَقْفاً مَحْفُوظاً، وَسَمْكاً مَرْفُوعاً، بِغَيْرِ عَمَدٍ يَدْعَمُهَا، وَلا دِسَارٍ (٢۶) يَنْظِمُها. ثُمَّ زَيَّنَهَا بِزِينَهِ الكَوَاكِبِ، وَضِيَاءِ الثَّوَاقِبِ (٢٧) ، وَأَجْرَى فِيها سِرَاجاً مُسْتَطِيراً (٢٨) ، وَقَمَراً مُنِيراً: فی فَلَكٍ دَائِرٍ، وَسَقْفٍ سَائِرٍ، وَرَقِيمٍ (٢٩) مَائِرٍ.

خلق الملائكه

ثُمَّ فَتَقَ مَا بَيْنَ السَّمَواتِ العُلاَ، فَمَلاَهُنَّ أَطْواراً مِنْ مَلائِكَتِهِ: مِنْهُمْ سُجُودٌ لاَيرْكَعُونَ، وَرُكُوعٌ لاَ يَنْتَصِبُونَ، وَصَافُّونَ (٣٠) لاَ يَتَزَايَلُونَ (٣١) ، وَمُسَبِّحُونَ لاَ يَسْأَمُونَ، لاَ يَغْشَاهُمْ نَوْمُ العُيُونِ، وَلاَ سَهْوُ العُقُولِ، وَلاَ فَتْرَةُ الْأَبْدَانِ، ولاَ غَفْلَهُ النِّسْيَانِ. وَمِنْهُمْ أُمَنَاءُ عَلَى وَحْيِهِ، وأَلسِنَهٌ إِلَى رُسُلِهِ، وَمُخْتَلِفُونَ بِقَضَائِهِ وَأَمْرِهِ. وَمِنْهُمُ الْحَفَظَهُ لِعِبَادِهِ، وَالسَّدَنَهُ (٣٢) لِأَبْوَابِ جِنَانِهِ. وَمِنْهُمُ الثَّابِتَهُ فِى الْأَرَضِينَ السُّفْلَى أَقْدَامُهُمْ، وَالمَارِقَهُ مِنَ السَّمـاءِ الْعُلْيَا أَعْنَاقُهُمْ، والخَارِجَهُ مِنَ الْأَقْطَارِ أَرْكَانُهُمْ، وَالْمُنَاسِبَهُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ، نَاكِسَهٌ دُونَهُ أَبْصارُهُمْ، مُتَلَفِّعُونَ (٣٣) تَحْتَهُ بِأَجْنِحَتِهِمْ، مَضْرُوبَهٌ بَيْنَهُمْ وَبَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّهِ، وَأسْتَارُ الْقُدْرَهِ، لاَ يَتَوَهَّمُونَ رَبَّهُمْ بِالتَّصْوِيرِ، وَلاَ يُجْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ، وَلاَ يَحُدُّونَهُ بِالْأَمَاكِنِ، وَلاَ يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ.

صفه خلق آدم عليه السلام

ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزْنِ (٣٤) الْأَرْضِ وَسَهْلِهَا، وَعَذْبِهَا وَسَبَخِهَا (٣٥) ، تُرْبَهً سَنَّهَا (٣٦) بالمَاءِ حَتَّى خَلَصَتْ، وَلاَطَهَا (٣٧) بِالبَلَّهِ (٣٨) حَتَّى لَزَبَتْ (٣٩) ،فَجَبَلَ مِنْها صُورَهً ذَاتَ أَحْنَاءٍ (٤٠) وَ وُصُولٍ، وَ أَعْضَاءٍ وَ فُصُولٍ : أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ، وَأَصْلَدَهَا (٤١) حَتَّى صَلْصَلَتْ (٤٢) ، لِوَقْتٍ مَعْدُودٍ، وَأجَلٍ مَعْلُوم، ثُمَّ نَفَخَ فِيها مِنْ رُوحِهِ فَمَثُلَتْ (٤٣) إِنْساناً ذَا أَذْهَانٍ يُجيلُهَا، وَفِكَرٍ يَتَصَرَّفُ بِهَا، وَ جَوَارِحَ يَخْتَدِمُهَا (٤٤) ، وَ أَدَوَاتٍ يُقَلِّبُهَا، وَ مَعْرِفَهٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ، والأَذْوَاقِ والْمَشَامِّ، وَالْأَلْوَانِ وَالْأَجْنَاسِ، مَعْجُوناً بِطِينَهِ الْأَلْوَانِ الْمُخْتَلِفَهِ، وَالْأَشْبَاهِ الْمُؤْتَلِفَهِ، وَالْأَضْدَادِ الْمُتَعَادِيَه ،والْأَخْلاطِ الْمُتَبَايِنَهِ، مِنَ الْحَرّ والْبَرْدِ، وَالْبَلَّهِ وَالْجُمُودِ، وَاسْتَأْدَى (٤٥) اللهُ سُبْحَانَهُ الْمَلائِكَهَ وَدِيعَتَهُ لَدَيْهِمْ، وَعَهْدَ وَصِيَّتِهِ إِلَيْهِمْ، فِى الْإِذْعَانِ بالسُّجُودِ لَهُ، وَالْخُنُوعِ لِتَكْرِمَتِهِ، فَقَالَ سُبْحَانَهُ: (اسْجُدُوا للِآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ ) اعْتَرَتْهُ الْحَمِيَّهُ، وَغَلَبَتْ عَلَيْهِمُ الشِّقْوَهُ، وَتَعَزَّزَ بِخِلْقَهِ النَّارِ، وَاسْتَوْهَنَ خَلْقَ الصَّلْصَالِ، فَأَعْطَاهُ اللهُ النَّظِرَهَ اسْتِحْقَاقاً لِلسُّخْطَهِ، وَاسْتِتْماماً لِلْبَلِيَّهِ، وَإِنْجَازاً لِلْعِدَهِ، فَقَالَ: (إِنَّکَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُوم). ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَاراً أَرْغَدَ فِيهَا عَيْشَهُ، وَآمَنَ فِيهَا مَحَلَّتَهُ، وَحَذَّرَهُ إِبْلِيسَ وَعَدَاوَتَهُ، فَاغْتَرَّهُ (٤٦) عَدُوُّهُ نَفَاسَهً عَلَيْهِ بِدَارِ الْمُقَامِ، وَمُرَافَقَهِ الْأَبْرَارِ، فَبَاعَ الْيَقِينَ بِشَكِّهِ، وَالْعَزِيمَهَ بِوَهْنِهِ، وَاسْتَبْدَلَ بِالْجَذَلِ (٤٧) وَجَلاً (٤٨) ، وَبِالْإِغْتِرَارِ نَدَماً. ثُمَّ بَسَطَ اللهُ سُبْحَانَهُ لَهُ فِى تَوْبَتِهِ، وَلَقَّاهُ كَلِمَهَ رَحْمَتِهِ، وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ، وَأَهْبَطَهُ إِلَى دَارِالْبَلِيَّهِ، وَتَنَاسُلِ الذُّرِّيَّهِ.

اختيار الانبياء وَاصْطَفى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ (۴۹) ، وَعَلَى تَبليغ الرِّسَالَهِ أَمَانَتَهُمْ، لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللهِ إِلَيْهِمْ، فَجَهِلُوا حَقَّهُ، واتَّخَذُوا الْأَنْدَادَ (۵۰) مَعَهُ، وَاجْتَالَتْهُمُ (۵۱) الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ، وَاقتَطَعَتْهُمْ عَنْ عِبَادَتِهِ، فَبَعَثَ فِيهِمْ رُسُلَهُ، وَوَاتَرَ إِلَيْهِمْ أَنْبِياءَهُ، لِيَسْتَأْدُوهُمْ (۵۲) مِيثَاقَ فِطْرَتِهِ، وَيُذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ،وَيَحْتَجُّوا عَلَيْهِمْ بَالتَّبْلِيغِ، وَيُثِيرُوا لَهُمْ دَفَائِنَ الْعُقُولِ، وَيُرُوهُمْ آيَاتِ الْمَقْدِرَهِ: مِنْ سَقْفٍ فَوْقَهُمْ مَرْفُوعٍ، وَمِهَادٍ تَحْتَهُمْ مَوْضُوعٍ، وَمَعَايِشَ تُحْيِيهِمْ، وَآجَال تُفْنِيهِمْ، وَأَوْصَاب (۵۳) تُهْرِمُهُمْ، وَأَحْدَاثٍ تَتَابَعُ عَلَيْهِمْ، وَلَمْ يُخْلِ اللهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيٍّ مُرْسَلٍ، أَوْ كِتَابٍ مُنْزَلٍ، أَوْ حُجَّهٍ لاَزِمَه، أَوْ مَحَجَّهٍ (۵۴) قَائِمَهٍ، رُسُلٌ لاتُقَصِّرُ بِهِمْ قِلَّهُ عَدَدِهِمْ، وَلاَ كَثْرَهُ المُكَذِّبِينَ لَهُمْ: مِنْ سَابِقٍ سُمِّيَ لَهُ مَنْ بَعْدَهُ، أَوْ غَابِرٍ عَرَّفَهُ مَنْ قَبْلَهُ. عَلَى ذْلِکَ نَسَلَتِ (۵۵) القُرُونُ، وَمَضَتِ الدُّهُورُ، وَسَلَفَتِ الْآبَاءُ، وَخَلَفَتِ الْأَبْنَاءُ.

مبعث النبى إِلَى أنْ بَعَثَ اللهُ سُبْحَانَهُ مُحَمَّداً رَسُولَ الله صَلَّى الله عَلَيْهِ وَآلِهِ لِإِنْجَازِ عِدَتِهِ (۵۶) وَإِتَمام نُبُوَّتِهِ، مَأْخُوذاً عَلَى النَّبِيِّينَ مِيثَاقُهُ، مَشْهُورَهً سِمَاتُهُ (۵۷) ، كَرِيماً مِيلادُهُ. وَأَهْلُ الْأَرْضِ يَوْمَئِذ مِلَلٌ مُتَفَرِّقَهٌ، وَأَهْوَاءٌ مُنْتَشِرَهٌ، وَطَرَائِقُ مُتَشَتِّتَهٌ، بَيْنَ مُشَبِّهٍ للهِ بِخَلْقِهِ، أَوْ مُلْحِدٍ (۵۸) فى اسْمِهِ، أَوْ مُشِيرٍ إِلَى غَيْرِهِ، فَهَدَاهُمْ بِهِ مِنَ الضَّلاَلَهِ، وَأَنْقَذَهُمْ بمَكانِهِ مِنَ الْجَهَالَهِ. ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّد صَلَّى اللهُ عَلَيْهِ وَ سَلَّمْ لِقَاءَهُ، وَرَضِيَ لَهُ مَا عِنْدَهُ، وَ أَكْرَمَهُ عَنْ دَارِالدُّنْيَا، وَرَغِبَ بِهَ عَنْ مُقَامِ البَلْوَى، فَقَبَضَهُ إِلَيْهِ كَرِيماً رَسُولَ الله صَلَّى الله عَلَيْهِ وَآلِهِ، وَخَلَّفَ فِيكُمْ مَا خَلَّفَتِ الْأَنْبِيَاءُ فى أُمَمِها، إِذْ لَم يَتْرُكُوهُمْ هَمَلاً، بِغَيْر طَرِيقٍ واضِحٍ، ولاَعَلَمٍ (۵۹) قَائِمٍ.

القرآن والاحكام الشرعيه

كِتَابَ رَبِّكُمْ فِيكُمْ: مُبَيِّناً حَلاَلَهُ وَحرامَهُ، وَفَرَائِضَهُ وَفَضَائِلَهُ، وَنَاسِخَهُ وَمَنْسُوخَهُ (۶۰) ، وَرُخَصَهُ وَعَزَائِمَهُ (۶۱) ، وَخَاصَّهُ وَعَامَّهُ، وَعِبَرَهُ وَأَمْثَالَهُ، وَمُرْسَلَهُ وَمَحْدُودَهُ (۶۲) ، وَمُحْكَمَهُ وَمُتَشَابِهَهُ (۶۳) ، مُفَسِّراً مُجْمَلَهُ، وَمُبَيِّناً غَوَامِضَهُ. بَيْنَ مَأْخُوذٍ مِيثَاقُ عِلْمِهِ، وَمُوَسَّعٍ عَلَى العِبَادِ فى جَهْلِهِ (۶۴) ، وَبَيْنَ مُثْبَت فى الكِتَابِ فَرْضُهُ، وَمَعْلُوم فى السُّنَّهِ نَسْخُهُ، وَوَاجب فى السُّنَّهِ أَخْذُهُ، وَمُرَخَّصٍ فى الكِتَابِ تَرْكُهُ، وَبَيْنَ وَاجِب بِوَقْتِهِ، وَزَائِل فى مُسْتَقْبَلِهِ، وَمُبَايَنٌ بَيْنَ مَحَارِمِهِ، مِنْ كَبير أَوْعَدَ عَلَيْهِ نِيرَانَهُ، أَوْ صَغِيرٍ أَرْصَدَ لَهُ غُفْرَانَهُ، وَبَيْنَ مَقْبُولٍ فى أَدْنَاهُ، ومُوَسَّعٍ فى أَقْصَاهُ.

p: ۶۳

**in Persian**

آغاز آفرینش آسمان و...

عجز انسان از شناخت ذات خدا سپاس خداوندی که سخنوران از ستودن او عاجزند، و حسابگران از شمارش نعمتهای او ناتوان، و تلاشگران از ادای حق او درمانده اند، خدایی که افکار ژرف اندیش، ذات او را درک نمی کنند و دست غواصان دریای علوم به او نخواهد رسید. پروردگاری که برای صفات او حد و مرزی وجود ندارد، و تعریف کاملی نمی توان یافت و برای خدا وقتی معین، و سرآمدی مشخص نمی توان تعیین کرد. مخلوقات را با قدرت خود آفرید، و با رحمت خود بادها را به حرکت درآورد و به وسیله کوه ها اضطراب و لرزش زمین را به آرامش تبدیل کرد.

دین و شناخت خدا سرآغاز دین خداشناسی است، و کمال شناخت خدا، باور داشتن او، و کمال باور داشتن خدا، شهادت به یگانگی اوست، و کمال توحید (شهادت بر یگانگی خدا) اخلاص، و کمال اخلاص، خدا را از صفات مخلوقات جدا کردن است، زیرا هر صفتی نشان می دهد که غیر از موصوف، و هر موصوفی گواهی می دهد که غیر از صفت است، پس کسی که خدا را با صفت مخلوقات تعریف کند او را به چیزی نزدیک کرده، و با نزدیک کردن خدا به چیزی، دو خدا، مطرح شده، و با مطرح شدن دو خدا، اجزایی برای او تصور نموده، و با تصور اجزا برای خدا، او را نشناخته است. و کسی که خدا را نشناسد به سوی او اشاره می کند و هر کس به سوی خدا اشاره کند، او را محدود کرده، به شمارش آورد. و آن کس که بگوید خدا در چیست؟ او را در چیز دیگری پنداشته است، و کسی که بپرسد خدا بر روی چه چیزی قرار دارد؟ به تحقیق جایی را خالی از او در نظر گرفته است، در صورتیکه خدا همواره بوده، و از چیزی بوجود نیامده است

p: ۶۴

بـا همـه چيز هست، نه اينكه همنشـين آنـان باشـد، و بـا همه چيز فرق دارد نه اينكه از آنـان جـدا و بيگـانه باشـد. انجـام دهنـده همه كارهاست، بدون حركت و ابزار و وسيله، بيناست حتى در آن هنگام كه پديده اى وجود نداشت، يگانه و تنهاست، زيرا كسى نبوده تا با او انس گيرد، و يا از فقدانش وحشت كند.

آفرينش جهان (اول- راههاى خداشناسـى) خلقت را آغاز كرد، و موجودات را بيافريد، بدون نياز به فكر و انديشه اى، يا اسـتفاده از تجربه اى، بى آنكه حركتى ايجاد كنـد، و يا تصـميمى مضـطرب در او راه داشـته باشد جهان را آفريد. براى پديد آمدن موجودات، وقت منـاسبى قرار داد، و موجودات گونـاگون را هماهنـگ كرد، و در هر كـدام، غريزه خـاص خودش را قرار داد، و غرايز را همراه آنان گردانيـد. خـدا پيش از آن كه موجودات را بيافريند، از تمام جزئيات و جوانب آنها آگاهى داشت، و حدود و پايان آنها را مى دانست، و از اسرار درون و بيرون پديده ها، آشنا بود.

سپس خـداى سـبحان طبقـات فضا را شـكافت، و اطراف آن را باز كرد، و هواى به آسـمان و زمين راه يافته را آفريـد، و در آن آبى روان ساخت، آبى كه امواج متلاطم آن شكننده بود، كه يكى بر ديگرى مى نشست، آب را بر بادى طوفانى و شكننده نهاد، و باد را به باز گردانـدن آن فرمان داد، و به نگهدارى آب مسلط ساخت، و حد و مرز آن را به خوبى تعيين فرمود. فضا در زير تندباد و آب بر بالاـى آن در حركت بـود، سـپس خـداى سـبحان طوفـانى برانگيخت كه آب را متلاـطم سـاخت و امواج آب را پى در پى درهم كوبيـد، طوفان بشـدت وزيـد، و از نقطه اى دور دوباره آغاز شد، سـپس به طوفان امر كرد، تا امواج درياها را به هر سو روان كند و برهـم كوبـد، و بـا همـان شـدت كه در فضـا وزيـدن داشت، بر امـواج آبهـا حمله ور گردد، از اول آن برمى داشت و به آخرش مى ريخت. و آبهاى ساكن را به امواج سـركش برگرداند. تا آنجا كه آبها روى هم قرار گرفتند، و چون قله هاى بلند كوهها بالا آمدند، امواج تنـد كفهاى برآمـده از آبها را در هواى باز، و فضاى گسترده بالا برد، كه از آن هفت آسـمان را پديد آورد. آسـمان پايين را چون موج مهارشده، و آسـمانهاى بالا را مانند سـقفى استوار و بلند قرار داد، بى آنكه نيازمند به ستونى باشد، يا ميخهايى كه آنها را اسـتوار كند، آنگاه فضاى آسـمان پايين را به وسيله نور ستارگان درخشنده، زينت بخشيد، و در آن چراغى روشنايى بخش، و ماهى درخشان، به حركت درآورد، كه همواره در مـدار فلكى گردنـده و برقرار، و سـقفى متحرك، و صـفحه اى بى قرار، به گردش خود ادامه دهند.

p: ۶۵

دوم- شگفتی خلقت فرشتگان سپس آسمانهای بالا را از هم گشود، و از فرشتگان گوناگون پر نمود، گروهی از فرشتگان همواره در سجده اند و رکوع ندارند و گروهی در رکوعند و یارای ایستادن ندارند، و گروهی در صفهایی ایستاده اند که پراکنده نمی شوند، و گروهی همواره تسبیح گویند و خسته نمی شوند، و هیچگاه خواب به چشمشان راه نمی یابد، و عقلهای آنان دچار اشتباه نمی گردد، بدنهای آنان دچار سستی نشده، و آنان دچار بی خبری برخاسته از فراموشی نمی شوند. برخی از فرشتگان، امینان وحی الهی، و زبان گویای وحی برای پیامبران می باشند، که پیوسته برای رساندن حکم و فرمان خدا در رفت و آمدند جمعی از فرشتگان حافظان بندگان، و جمعی دیگر دربانان بهشت خداوندند، بعضی از آنها پاهایشان در طبقات پایین زمین قرار داشته، و گردنهاشان از آسمان فراتر، و ارکان وجودشان از اطراف جهان گذشته، و عرش الهی بر دوشهایشان استوار است، برابر عرش خدا دیدگان به زیر افکنده، و در زیر آن، بالها را به خود پیچیده اند، میان این دسته از فرشتگان با آنها که در مراتب پایین تری قرار دارند، حجاب عزت و پرده های قدرت، فاصله انداخته است. هرگز خدا را با وهم و خیال، در شکل و صورتی

نمی پندارند، و صفات پدیده ها را بر او روا نمی دارند، هرگز خدا را در جایی محدود نمی سازند، و نه با همانند آوردن به او اشاره می کنند.

سوم- شگفتی آفرینش آدم (ع) و ویژگیهای انسان کامل سپس خداوند بزرگ، خاکی از قسمتهای گوناگون زمین، از قسمتهای سخت و نرم، شور و شیرین، گرد آورد، آب بر آن افزود تا گلی خالص و آماده شد، و با افزودن رطوبت، چسبناک گردید، که از آن، اندامی شایسته، و عضوهایی جدا و به یکدیگر پیوسته آفرید آن را خشکانید تا محکم شد، خشکاندن را ادامه داد تا سخت شد، و تا زمانی معین، و سرانجامی مشخص، اندام انسان کامل گردید، آنگاه از روحی که آفرید در آن دمید تا به صورت انسانی زنده درآمد، دارای نیروی اندیشه، که وی را به تلاش اندازد، و دارای افکاری که در دیگر موجودات، تصرف نماید به انسان اعضاء و جوارحی بخشید، که در خدمت او باشند، و ابزاری عطا فرمود، که آنها را در زندگی بکار گیرد، قدرت تشخیص به او داد تا حق و باطل را بشناسد، و حواس چشایی، و بویایی، و وسیله تشخیص رنگها، و اجناس مختلف در اختیار او قرار داد. انسان را مخلوطی از رنگهای گوناگون، و چیزهای همانند و سازگار، و نیروهای متضاد، و مزاجهای گوناگون، گرمی، سردی، تری، و خشکی، قرار داد.

p: ۶۶

سپس از فرشـتگان خواست تا آنچه در عهده دارند انجام دهند، و عهدی را که پذیرفته اند وفا کنند، اینگونه که بر آدم سجده کنند، و او را بزرگ بشـمارند، و فرمود: (بر آدم سـجده کنید پس فرشـتگان همه سـجده کردند جز شیطان) غرور و خود بزرگ بینی او را گرفت، و شـقاوت و بدی بر او غلبه کرد، و به آفرینش خود از آتش افتخار نمود، و آفرینش انسان از خاک را پست شمرد، خداوند برای سـزاوار بودن شـیطان به خشم الهی، و برای کامل شـدن آزمایش، و تحقق وعده ها، به او مهلت داد و فرمود: (تا روز رسـتاخیز مهلت داده شدی)

چهـارم- آدم (ع) و داسـتان بهشت سـپس خداونـد آدم را در خانه ای مسـکن داد که زنـدگی در آن گوارا بود، جایگاه او را امن و امان بخشـید، و او را از شـیطان و دشـمنی او ترساند، پس شیطان او را فریب داد. بدان علت که از زندگی آدم در بهشت و همنشینی او با نیکان حسادت ورزید. پس آدم (ع) یقین را به تردید، و عزم استوار را به گفته های ناپایدار شیطان فروخت، و شادی خود را به ترس تبـدیل کرد، که فریب خوردن برای او پشـیمانی آورد، آنگاه خدای سـبحان در توبه را بر روی آدم گشود، و کلمه رحمت، بر زبان او جاری ساخت، و به او وعده بازگشت به بهشت را داد، و آدم را به زمین، خانه آزمایشـها و مشـکلات، فرود آورد، تا ازدواج کند، و فرزندانی پدید آورد، و خدای سبحان از فرزندان او پیامبرانی برگزیند.

فلسـفه بعثت پیـامبران (نبوت عـامه) خـدا پیمـان وحی را از پیامبران گرفت، تا امانت رسالت را به مردم برساننـد، آنگاه که در عصـر جاهلیتها، بیشتر مردم، پیمان خـدا را نادیـده انگاشـتند، و حق پروردگار را نشـناختند، و برابر او به خـدایان دروغین روی آوردنـد، و شیطان مردم را از معرفت خدا باز داشت، و از پرسـتش او جدا کرد، خداوند پیامبران خود را مبعوث فرمود، و هر چند گاه متناسب با خواسـته های انسانها رسولان خود را پی در پی اعزام کرد، تا وفاداری به پیمان فطرت را از آنان باز جویند، و نعمتهای فراموش شده را به یاد آورند، و با ابلاغ احکام الهی، حجت را بر آنها تمام نمایند، و توانمندیهای پنهان شده عقلها را آشـکار سازند، و نشانه های قدرت خدا را معرفی کنند، مانند: سـقف بلند پایه آسمانها بر فراز انسانها، گاهواره گسترده زمین در زیر پای آنها، و وسائل و عوامل حیـات و زنـدگی، و راههـای مرگ و مردن، و مشـکلات و رنجهـای پیرکننـده، و حوادث پی در پی، که همواره بر سـر راه آدمیـان است، خداونـد هرگز انسانهـا را بـدون پیـامبر، یـا کتابی آسـمانی، یا برهانی قاطع، یا راهی اسـتوار، رها نساخته است، پیامبرانی که با اندک بودن یاران، و فراوانی انکارکنندگان، هرگز در انجام

وظیفه خود کوتاهی نکردند، بعضی از پیامبران، بشارت ظهور پیامبر آینده را دادند، و برخی دیگر را پیامبران گذشته معرفی کردند،

بـدینگونه قرنها پدیـد آمـد، و روزگاران سپری شـد، پـدران رفتنـد و فرزندان جای آنها را گرفتند. فلسـفه بعثت پیامبر خاتم (ص) تا اینکه خـدای سـبحان، برای وفای به وعـده خود، و کامل گردانیدن دوران نبوت، حضـرت محمد (که درود خدا بر او باد) را مبعوث کرد، پیـامبری که از همه پیـامبران پیمان پـذیرش نبوت او را گرفته بود، نشانه های او شـهرت داشت، و تولـدش بر همه مبارک بود. روزگاری که مردم روی زمین دارای مـذاهب پراکنده، خواسـته های گوناگون، و روشـهای متفاوت بودند، عده ای خدا را به پدیده ها تشبیه کرده، و گروهی نامهای ارزشـمند خدا را انکار و به بتها نسبت می دادند، و برخی به غیر خدا اشاره می کردند، پس خدای سبحان، مردم را به وسیله محمد (ص) از گمراهی نجات داد و هدایت کرد، و از جهالت رهایی بخشید.

پس دیـدار خود را برای پیامبر (ص) برگزیـد، و آنچه نزد خود داشت برای او پسـندید، و او را با کوچ دادن از دنیا گرامی داشت، و از گرفتاریهـا و مشـکلات رهـایی بخشـید و کریمانه قبض روح کرد. ضـرورت امامت پس از پیامبران الهی رسول گرامی اسـلام، در میـان شـما مردم جانشـینانی برگزیـد که تمام پیامبران گذشـته برای امتهای خود برگزیدنـد، زیرا آنها هرگز انسانها را سـرگردان رها نکردند و بدون معرفی راهی روشن، و نشانه های اسـتوار، از میان مردم نرفتند. ویژگیهای قرآن و احکام اسلام کتاب پروردگار میان شماست، که بیان کننده حلال و حرام، واجب و مسـتحب، ناسخ و منسوخ، مباح و ممنوع، خاص و عام، پندها و مثلها، مطلق و مقید، محکم و متشابه می باشد، عبارت مجمل خود را تفسیر، و نکات پیچیده خود را روشن می کند، از واجباتی که پیمان شناسایی آن را گرفت، و مسـتحباتی که آگاهی از آنها لازم نیست، قسـمتی از احکام دینی در قرآن واجب شـمرده شد که ناسخ آن در سنت پیامبر (ص) آمده، و بعضـی از آن، در سنت پیامبر (ص) واجب شده که در کتاب خدا ترک آن مجاز بوده است، بعضی از واجبات، وقت محـدودی داشـته، که در آینـده از بین رفته است، محرمات الهی از هم جدا می باشـند، برخی از آنها، گناهان بزرگ است که وعده آتش دارد، و بعضی کوچک که وعده بخشش داده است، و برخی از اعمال که اندکش مقبول و در انجام بیشتر آن آزادند.

p: ۶۸

فلسفه و ره آورد حج: خدا حج خانه محترم خود را بر شما واجب کرد، همان خانه ای که آن را قبله گاه انسانها قرار داده که چونان تشنگان به سوی آن روی می آورند، و همانند کبوتران به آن پناه می برند، خدای سبحان، کعبه را مظهر تواضع بندگان برابر عظمت خویش، و نشانه اعتراف آنان به بزرگی و قدرت خود قرار داد، و در میان انسانها، شنوندگانی را برگزید، که دعوت او را برای حج اجابت کنند، و سخن او را تصدیق نمایند، و پای بر جایگاه پیامبران الهی نهند، همانند فرشتگانی که بر گرد عرش الهی طواف می کنند، و سودهای فراوان، در این عبادتگاه و محل تجارت زائران، به دست آورند، و به سوی وعده گاه آمرزش الهی بشتابند، خدای سبحان، کعبه را برای اسلام، نشانه گویا، و برای پناهندگان خانه امن و امان قرار داد، ادای حق آن را واجب کرد، و حج بیت الله را واجب شمرد، و بر همه شما انسانها مقرر داشت، که به زیارت آن بروید، و فرمود: (آن کس که توان رفتن به خانه خدا را دارد، حج بر او واجب است و آن کس که انکار کند، خداوند از همه جهانیان بی نیاز است)

### Footnote

("۱). The foremost in religion (din) is His knowledge." The literal meaning of din is obedience and its popular sense is code whether literal sense is taken or the popular one in either case if the mind is devoid of any conception of Divinity there would be no question of obedience nor of following any code; because when there is no aim there is no point in advancing towards it; where there is no object in view there is no sense in making efforts to achieve it. Nevertheless when the nature and guiding faculty of man bring him in contact with a superior Authority and his taste for obedience and impulse of submission subjugates him before a Deity he finds himself bound by certain limitations as against abject freedom of activity. These very limitations are din (Religion) whose point of commencement is knowledge of Allah and acknowledgement of His Being.

p: ۶۹

After pointing out the essentials of Divine knowledge Amir al-mu'minin has described its important constituents and conditions. He has held those stages of such knowledge which people generally regard as the point of highest approach to be insufficient. He says that its first stage is that with the natural sense of search for the unknown and the guidance of conscience or on hearing from the followers of religions an image of the Unseen Being known as Allah is formed in the mind. This image in fact is the forerunner of the obligation to thinking and reflection and to seeking His knowledge. But those who love idleness or are under pressure of environment do not undertake this search despite creation of such image and the image fails to get testified. In this case they remain deprived of Divine knowledge and since their inaccess to the stage of testifying after the formation of image is by volition they deserve to be questioned about it. But one who is moved by the power of this image goes further and considers thinking and reflection necessary. In this way one reaches the next stage in the attainment of Divine knowledge namely to search for the Creator through diversification of creation and species of creatures because every picture is a solid and inflexible guide to the existence of its painter and every effect to the action of its cause. When he casts his glance around himself he does not find a single thing which might have come into existence without the act of a maker so much so that he does not find the sign of a footstep without a walker nor a construction without a builder. How can he comprehend that this blue sky with the sun and the moon in its expanse and the earth with the exuberance of its grass and flowers could have come into existence without the action of a Creator. Therefore after observing all that exists in the world and the regulated system of the entire creation no one can help concluding that there is a Creator for this world of diversities because existence cannot come out of non-existence nor can existence sprout forth from nothingness.

p:۷۰

:The Holy Qur'an has pointed to this reasoning thus

What! about Allah is there any doubt the Originator of the heavens and the earth ?. . ."" . . .
.((۱۴:۱۰

But this stage would also be insufficient if this testimony in favour of Allah is tarnished by .belief in the divinity of some other deity

The third stage is that His existence should be acknowledged along with belief in Unity and Oneness. Without this the testimony to Allah's existence cannot be complete because if more gods are believed in He would not be One whereas it is necessary that He should be One. The reason is that in case of more than one god the question would arise whether one of them created all this creation or all of them together. If one of them created it there should be some differential to distinguish him otherwise he would be accorded preferential position without reason which is unacceptable to the mind. If all have created it collectively then the position has only two forms; either he cannot perform his functions without the assistance of others or he is above the need for their assistance. The first case means his incapability and being in need of others while the other case means that they are several regular performers of a single act and the fallacy of both has already been shown. If we assume that all the gods performed the act of creation by dividing among themselves then in this case all the creation will not bear the same relationship towards the creator since each creature will bear relationship only to its own creator whereas every creature should have one and the same relationship to all creators. This is because all the creation should have one and the same relationship to all the creators as all the created in their capacity to accept effect and all the creators in their capacity to produce effect should be similar. In short there is no way but to acknowledge Him as One because in believing in numerous creators there remains no possibility of the existence of any other thing and destruction proves implicit for the earth the sky and everything in creation. Allah the glorified has expressed this argument in the :following words

p: ۷۱

Had there been in (the heavens and the earth [other] ) gods except Allah they both had" .(been in disorder. . ." (Qur'an ۲۱:۲۲

The fourth stage is that Allah should be regarded free of all defects and deficiencies and devoid of body form illustration similarity position of place or time motion stillness incapability and ignorance because there can be no deficiency or defect in the perfect ( Being nor can anyone be deemed ( ۳۶

like Him because all these attributes bring down a being from the high position of the Creator to the low position of the created. That is why along with Unity Allah has held .purity from deficiency of equal importance

.(Say: 'He (Allah) is One (alone"

.Allah the needless

.He begetteth not nor is He begotten

.(And there is none like unto Him" (Qur'an ۱۱۲:۱-۴

Vision perceiveth Him not and He perceiveth (all) vision; He is the Subtle the All-aware"" .((Qur'an ۶:۱۰۴

So coin ye not any similitudes to Allah; verily Allah knoweth (every thing) and ye know" .(not." (Qur'an ۱۶:۷۴

Nothing whatsoever (is there) like the like of Him; and He (alone) is the All-hearing and". . . (the All-seeing." (Qur'an ۴۲:۱۱

The fifth stage of completing His Knowledge is that attributes should not be put in Him from outside lest there be duality in His Oneness and deviating from its proper connotation Unity may fall in the labyrinth of one in three and three in one because His Being is not a combination of essence and form so that attribute may cling to Him like smell in the flowers or brightness in the stars. Rather He is the fountain head of all attributes and needs no medium for manifestation of His perfect Attributes. If He is named Omniscient it is because the signs of his knowledge are manifest. If He is called Omnipotent it is because every particle points to His Omnipotence and Activity and if to

Him is attributed the power to listen or to see it is because the cohesion of the entire creation and its administration cannot be done without hearing or seeing but the existence of these attributes in Him cannot be held to be in the same way as in the creation namely that He should be capable to know only after He acquires knowledge or He should be powerful and strong only after energy runs into His limbs because taking attributes as separate from His Being would connote duality and where there is duality unity disappears. That is how Amir al-mu'minin has rejected the idea of attributes being addition to His Being presented Unity in its true significance and did not allow Unity to be tainted with stains of multiplicity. This does not mean that adjectives cannot at all be attributed to Him as this would be giving support to those who are groping in the dark abyss of negativism although every nook and comer in the entire existence is brimming with His attributes and every particle of creation stands witness that He has knowledge He is powerful He hears He sees. He nurtures under His care and allows growth under His mercy. The intention is that for Him nothing can be suggested to serve as an adjunct to Him because His self includes attributes and His attributes connote His Self. Let us learn this very theme in the words of al-Imam Abu `Abdillah Ja`far ibn Muhammmad as-Sadiq (p.b.u.h.) comparing it with the belief in Unity adopted by other religions and then .appreciate who is the exponent of the true concept of Unity

p: ٧٢

:The Imam says

Our Allah the Glorified the Magnificent has ever had knowledge as His Self even though" there was nothing to know sight as His Self even though there was nothing to know sight as His Self even though there was nothing to behold hearing as His Self even though there was nothing to hear and Potence as His Self even though there was nothing to be under His Potence. When He created the things and the object of knowledge came into existence His knowledge became related to the known hearing related to the heard sight related to the seen and potence related to its object." (at-Tawhid by ash-Shaykh as-Saduq p.١٣٩)

This is the belief over which the Imams of the Prophet's family are unanimous but the majority group has adopted a different course by creating the idea of differentiation between His Self and Attributes. ash-Shahristani says on page ۴٢ of his book Kitab al-milal :wa'n-nihal

According to Abu'l-Hasan al-Ash`ari Allah knows through (the attribute of) knowledge is Powerful through activity speaks through speech hears through hearing and sees .through sight

If we regard attributes distinct from Self in this manner there would be two alternatives; either the attributes must have existed in Him from ever or they must have occurred later. In the first case we have to recognise as many eternal objects as the attributes which all will share with Him in being eternal but "Allah is above what the people deem Him to have equals." In the second case in addition to subjecting Him to the alternations it would also mean that before the acquiring of the attributes He was neither scient nor .powerful nor hearer nor beholder and this runs counter to the basic tenet of Islam

p: ٧٣

( ۳۸ )

(Allah hath decreed trade lawful and hath forbidden interest. . ." (Qur'an ۲:۲۷۵" . . .

And when you have finished the prayer remember Allah standing and sitting and" (reacting and when ye are secure (from danger) establish prayer . . ." (Qur'an ۴:۱۰۳

O' ye men! eat of what is in the earth lawful and good and follow not the foot-steps of" (Satan; for verily he is an open enemy unto you." (Qur'an ۲:۱۶۸

And) say thou: 'I am only a man like you it is revealed unto me that your god is but one") God therefore whosoever desireth to meet his Lord let him do good deeds and associate (not any one in the worship of his Lord'." (Qur'an ۱۸:۱۱۰

What! enjoin ye upon the people righteousness and ye forget your own selves? Yet ye" .(read the scripture? What: do ye not understand?" (Qur'an ۲:۴۴

About the Qur'an Amir al-mu'minin says that it contains description of the permitted .(۲) and the forbidden acts such as "Allah has allowed sale and purchase but prohibited ."usury

It clarifies obligatory and optional acts such as "when you have finished the prayer (of fear) remember Allah rising sitting or lying and when you feel safe (from the enemy) then .("say the prayers (as usual

Here prayer is obligatory while other forms of remembering (Allah) are optional. It has repealing and repealed verses such as about the period of seclusion after husband's death "four months and ten days" or the repealed one such as "till one year without going out" which shows that this period of seclusion should be one year. In particular places it permits the forbidden such as "whoever is compelled without being wilfully wrongful or ."transgressor commits no sins

p: ۷۴

It has positive injunctions such as "One should not add anyone with Allah in worship." It has particular and general injunctions. Particular is the one where the word shows generality but the sense is limited such as "I have made you superior over worlds O' Bani ."Isra'il

Here the sense of "Worlds " is confined to that particular time although the word is general in its literal meaning. The general injunctions is one which is extensive in meaning such as "Allah has knowledge of everything." It has lessons and illustrations lessons such ."as "Allah caught him in the punishment of this world and the next and there is lesson in it

So seized him Allah with the chastisement in the hereafter and the life before (it)."" ((Qur'an ۷۹:۲۵

(Verily in this there is a lesson unto him who feareth (Allah)." (Qur'an ۷۹:۲۶"

A kind word and pardon is better than charity that is followed by injury and verily Allah is" (Self-sufficient the Most forbearing." (Qur'an ۲:۲۶۳

And remember when We made a covenant with you and raised the 'tur' (the Mountain)" above you (saying) 'Hold ye fast that which We have bestowed upon you with the strength (of determination) and remember that which is therein so that you may guard ((yourself) against evil'." (Qur'an ۲:۶۳

So we made it a lesson for (those of) their own times and for those (of their posterity)" who came after them and an exhortation unto those who guard (themselves) against (evil." (Qur'an ۲:۶۶

p: ۷۵

He it is Who fashioneth you in the wombs (of your mothers) as He liketh; There is no god" (but He the All-mighty the All-wise." (Qur'an ۳:۵

Obedience and a fair word; but when the affair is determined then if they be true to Allah" (it would certainly be better for them." (Qur'an ۴۷:۲۱

O' those who believe! It is not lawful for you to inherit women against their will; and do" not straiten them in order that ye may take a part of what ye have given unless they are guilty of manifest lewdness; but deal kindly with them and if ye hate them it may be that (ye hate a thing while Allah hath placed in it abundant good." (Qur'an ۴:۱۹

Say thou (unto the people of the Book) 'Dispute ye with us about Allah; whereas He is our" Lord and your Lord and for us are our deeds and for you are your deeds; to Him (alone) (we are (exclusively) loyal?" (Qur'an ۲:۱۳۹

There is a lesson in it for him who fears Allah " and illustration as "The example of those" who spend their wealth in the way of Allah is like a grain which grows seven ears each one of which bears hundred grains." It has unspecific and specific verses. Unspecific is one which has no limitation on specification such as "Recall when Moses told his people ."''Allah commands you to sacrifice a cow

Specific is one where denotation is limited such as Allah says that "the cow should be such that it has neither been used for ploughing nor for irrigation fields." There is clear and obscure in it. Clear is that which has no intricacy such as "Verily Allah has sway over everything " while obscure is that whose meaning has complication such as "the Merciful (Allah) occupies the throne " whose apparent meaning gives the impression as if Allah is bodily sitting on the Throne although the intention is to press His authority and control. In it there are brief injunctions such as "establish prayer" and those of deep meanings such :as the verses about which says

p: ۷۶

That the sense is not known except to Allah and those immersed in knowledge." Then" Amir al-mu'minin dilates upon this theme in a different style he says that there are some things in it which are necessary to know such as "So know that there is no god but Allah" and there are others which are not necessary to know such as "alif lam mim" etc. It has also injunctions which have been repealed by the Prophet's action such as "As for your women who commit adultery get four male witnesses and if four witnesses do appear shut such women in the house till death ends their life." This punishment was current in early Islam but was later replaced by stoning in the case of married women. In it there are some injunctions which repealed the Prophet's action such as "Turn your face towards Masjid al-haram" by which the injunction for facing Bayt al-maqdis was repealed. It also contains injunctions which are obligatory only at a particular time after which their obligation ends such as "when the call for prayer is made on Friday then hasten towards remembrance of Allah." It has also indicated grades of prohibitions as the division of sins into light and serious ones - light such as "Tell the believers to lower their eyes" and serious ones such as "whoever kills a Believer wilfully his award is to remain in Hell for ever." It also contains injunctions where a little performance is enough but there ."is scope for further performance such as "Read the Qur'an as much as you easily can

p: ۷۷

(Verily your Lord certainly is He the All-mighty the All-merciful." (Qur'an ٢۶:٩"

Say thou (O' Our Prophet Muhammmad) unto the believer men that they cast down their" gaze and guard their private parts; that is purer for them; verily Allah is All-aware of what ((all) ye do." (Qur'an ٢۴:٣٠

Not equal are those of the believers who sit (holding back) other than those hurt and" those who strive in the way of Allah with their wealth and their selves (lives). Allah hath raised the strivers with their wealth and selves (lives) in rank above those sitting (holding back); Unto all (in faith) Allah hath promised good; but those who strive He hath (distinguished above those who sit (holding [by]) a great recompense." (Qur'an ۴:٩۵

Verily thy Lord knowest that thou standest up (in the Night Prayer) night two-third of the" night and (sometimes) half of it and (sometimes) a third of it and a group of those with thee; and Allah measureth (well) the night and the day; Knoweth He that never can ye take (correct) account of it so turneth He unto you (mercifully) so recite ye whatever be easy (in the prayers) to be read of the Qur'an; Knoweth He that there may be among you sick and others travelling in the earth seeking of the grace of Allah and others fighting in the way of Allah so recite ye as much as it can easily be done of it and establish ye the (regular) prayers and pay ye the (prescribed) poor-rate and offer ye unto Allah a goodly loan; and whatsoever of good ye send on before hand for yourselves ye will (surely) find it with Allah that is the best and the greatest recompense; and seek ye the forgiveness of (Allah; Verily Allah is Oft-forgiving the Most Merciful." (Qur'an ٧٣:٢٠

p: ٧٨

## SERMON ٢

### abstract

In this very sermon he spoke about Hajj

Allah has made obligatory upon you the pilgrimage (hajj) to His sacred House which is the turning point for the people who go to it as beasts or pigeons go towards spring water. Allah the glorified made it a sign of their supplication before His Greatness and their acknowledgement of His Dignity. He selected from among His creation those who on listening to His call responded to it and testified His word. They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allah the glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it. He made obligatory its pilgrimage and laid down its claim for which He held you responsible to discharge it. Thus Allah the glorified said:

And (purely) for Allah is incumbent upon mankind the pilgrimage to the House for" . . . those who can afford to journey thither. And whoever denieth then verily Allah is Selfsufficiently independent of the worlds" (Qur'an ٣:٩٦).

### in English

Delivered on return from Siffin Arabia before proclamation of Prophethood

I praise Allah seeking completion of His Blessing submitting to His Glory and expecting safety from committing His sins. I invoke His help being in need of His Sufficiency (of protection). He whom He guides does not get astray He with whom He is hos- tile gets no protection. He whom He supports does not remain needy. Praise is most weighty of all that is weighed and the most valuable of all that is treasured.

p: ٧٩

I stand witness that there is no god but Allah the One. He has no like. My testimony has been tested in its frankness and its essence is our belief. We shall cling to it for ever till we live and shall store it facing the tribulations that overtake us because it is the foundation stone of Belief (iman) and the first step towards good actions and Divine pleasure. It is the .means to keep Satan away

I also stand witness that Muhammad (p.b.u.h.a.h.p.) is His slave and His Prophet. Allah sent him with the illustrious religion effective emblem written Book (۱) effulgent light sparkling gleam and decisive injunction in order to dispel doubts present clear proofs administer warning through signs and to warn of punishments. At that time people had fallen in vices whereby the rope of religion had been broken the pillars of belief had been shaken principles had been sacrileged system had become topsy turvy openings were .narrow passage was dark guidance was unknown and darkness prevailed

Allah was being disobeyed Satan was given support and Belief had been forsaken. As a result the pillars of religion fell down its traces could not be discerned its passages had been destroyed and its streets had fallen into decay. People obeyed Satan and treaded his paths. They sought water from his watering places. Through them Satan's emblems got flying and his standard was raised in vices which trampled the people under their hoofs and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed perplexed ignorant and seduced as though in a good house(۲) with bad neighbours. Instead of sleep they had wakefulness and for antimony they had tears in the eyes. They were in a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honoured. In the same sermon Amir al-mu'minin referred to Al an-Nabi (the Household of the Holy Prophet) as :under

p:۸۰

They are the trustees of His secrets shelter for His affairs source of knowledge about Him centre of His wisdom valleys for His books and mountains of His religion. With them Allah .straightened the bend of religion's back and removed the trembling of its limbs

In the same Sermon he spoke about the hypocrites

.They sowed vices watered them with deception and harvested destruction

(Al`u Muhammad)

None in the Islamic community can be taken at par with the Progeny (۳) of the Prophet .((Alu Muhammad

One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favour exists the will and succession (of the Prophet). This is the time .when right has returned to its owner and diverted to its centre of return

**in Arabic**

و منها فی ذکر الحج

وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ، الَّذِی جَعَلَهُ قِبْلَةً لِلْأَنَامِ، يَرِدُونَهُ وُرُودَ الْأَنْعَامِ، وَيأْلَهُونَ إِلَيْهِ (۶۵) وُلُوهَ الْحَمَامِ. جَعَلَهُ سُبْحَانَهُ عَلاَمَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ، وَإِذْعَانِهِمْ لِعِزَّتِهِ، وَاخْتَارَ مِنْ خَلْقِهِ سُمَّاعاً أَجَابُوا إِلَيْهِ دَعْوَتَهُ، وَصَدَّقُوا كَلِمَتَهُ، وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ، وَتَشَبَّهُوا بِمَلاَئِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ، يُحْرِزُونَ الْأَرْبَاحَ فِی مَتْجَرِ عِبَادَتِهِ، وَيَتَبَادَرُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ. جَعَلَهُ سُبْحَانَهُ لِلْإِسْلامِ عَلَماً، وَلِلْعَائِذِينَ حَرَماً، فَرَضَ حَقَّه ، وَأَوْجَبَ حَجَّهُ ، وَكَتَبَ عَلَيْكُمْ وِفَادَتَهُ (۶۶) ، فَقَالَ سُبْحَانَهُ: (وَلِلهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ العَالَمينَ).

p: ۸۱

[ ۲ ] ومن خطبه له علیه السلام بعد انصرافه من صفین

وفیها حال الناس قبل البعثه وصفه آل النبی ثمّ صفه قوم آخرین

أحْمَدُهُ اسْتِتْماماً لِنِعْمَتِهِ، وَاسْتِسْلاَماً لِعِزَّتِهِ، واسْتِعْصَاماً مِنْ مَعْصِيَتِهِ، وَأَسْتَعِينُهُ فَاقَةً إلى كِفَايَتِهِ، إنَّهُ لاَ يَضِلُّ مَنْ هَدَاهُ، وَلا يَئِلُ (۱) مَنْ عَادَاهُ، وَلا يَفْتَقِرُ مَنْ كَفَاهُ ؛فَإنَّهُ أَرْجَحُ ما وُزِنَ، وَأَفْضَلُ مَا خُزِنَ. وَأَشْهَدُ أنْ لاَ إِلهَ إلاَّ اللهُ، شَهَادَةً مُمْتَحَناً إخْلاَصُهَا، مُعْتَقَداً مُصَاصُهَا (۲) ، نَتَمَسَّكُ بها أَبَداً ما أَبْقانَا، وَنَدَّخِرُهَا لِأَهَاوِيلِ مَا يَلْقَانَا، فَإنَّها عَزِيمَةُ الْإِيمَانِ، وَفَاتِحَةُ الْإِحْسَانِ، وَمَرْضَاةُ الرَّحْمنِ، وَمَدْحَرَةُ الشَّيْطَانِ (۳) . وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، أرْسَلَهُ بِالدِّينِ المشْهُورِ، وَالعَلَمِ المأْثُورِ، وَالكِتَابِ المسْطُورِ، وَالنُّورِ السَّاطِعِ، وَالضِّيَاءِ اللاَّمِعِ، وَالْأَمْرِ الصَّادِعِ، إزَاحَةً لِلشُّبُهَاتِ، وَاحْتِجَاجاً بِالبَيِّنَاتِ، وَتَحْذِيراً بالْآيَاتِ، وَتَخْوِيفاً بالمَثُلاَتِ (۴) ، وَالنَّاسُ فی فِتَن انْجَذَمَ (۵) فِيها حَبْلُ الدِّينِ، وَتَزَعْزَعَتْ سَوَارِی اليَقِينِ (۶) ، وَاخْتَلَفَ النَّجْرُ (۷) ، وَتَشَتَّتَ الْأَمْرُ، وَضَاقَ الْمَخْرَجُ، وَعَمِیَ المَصْدَرُ، فَالهُدَی خَامِلٌ، والعَمَی شَامِلٌ. عُصِیَ الرَّحْمنُ، وَنُصِرَ الشَّيْطَانُ، وَخُذِلَ الْإِيمَانُ، فَانْهَارَتْ دَعَائِمُهُ، وَتَنكَّرَتْ مَعَالِمُهُ، وَدَرَسَتْ (۸) سُبُلُهُ، وَعَفَتْ شُرُكُهُ (۹) . أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ، وَوَرَدُوا مَنَاهِلَهُ (۱۰) ، بِهِمْ سَارَتْ أَعْلامُهُ، وَقَامَ لِوَاؤُهُ، فی فِتَن دَاسَتْهُمْ بِأَخْفَافِهَا (۱۱) ، وَوَطِئَتْهُمْ بِأَظْلاَفِهَا (۱۲) ، وَقَامَتْ عَلَی سَنَابِكِهَا (۱۳) ، فَهُمْ فِيهَا تَائِهُونَ حَائِرونَ جَاهِلُونَ مَفْتُونُونَ، فِی خَيْرِ دَارٍ، وَشَرِّ جِيرَانٍ، نَوْمُهُمْ سُهُودٌ، وَكُحْلُهُمْ دُمُوعٌ، بأَرْضٍ عَالِمُها مُلْجَمٌ، وَجَاهِلُها مُكْرَمٌ.ومنها ويعنی آل النبی عليه صلوه والسلام هُمْ مَوْضِعُ سِرِّهِ، وَلَجَأُ أَمْرِهِ (۱۴) ، وَعَيْبَةُ عِلْمِهِ (۱۵) ، وَمَوْئِلُ(۱۶) حُكْمِهِ، وَكُهُوفُ كُتُبِهِ، وَجِبَالُ دِينِه، بِهِمْ أَقَامَ انْحِناءَ ظَهْرِهِ، وَأذْهَبَ ارْتِعَادَ فَرَائِصِهِ (۱۷) . منها يعنی بها قوماً آخرين زَرَعُوا الفُجُورَ، وَسَقَوْهُ الغُرُورَ، وَحَصَدُوا الثُّبُورَ (۱۸) ، لاَ يُقَاسُ بِآلِ مُحَمَّد صَلَّی عَلَيْهِ وَ آلِهِ مِنْ هذِهِ الْأُمَّةِ أَحَدٌ، وَلا يُسَوَّی بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَداً. هُمْ أَسَاسُ الدِّينِ، وَعِمَادُ اليَقِينِ، إلَيْهِمْ يَفِیءُ الغَالی (۱۹) ، وَبِهِمْ يَلْحَقُ التَّالی. وَلَهُمْ خَصَائِصُ حَقِّ الْوِلاَيَهِ، وَفِيهِمُ الوَصِيَّةُ وَالوِرَاثَهُ، الْآنَ إذْ رَجَعَ الحَقُّ إلَی أَهْلِهِ، وَنُقِلَ إلَی مُنْتَقَلِهِ.

p: ۸۲

**in Persian**

پس از بازگشت از صفین

ستایش پروردگار ستایش می کنم خداوند را، برای تکمیل نعمتهای او، و تسلیم بودن برابر بزرگی او، و ایمن ماندن از نافرمانی او، و در رفع نیازها از او یاری می طلبم، زیرا آن کس را که خدا هدایت کند، هرگز گمراه نگردد، و آن را که خدا دشمن دارد، هرگز نجات نیابد، و هر آن کس را که خداوند بی نیاز گرداند، نیازمند نخواهد شد، پس ستایش خداوند از همه چیز گرانسنگ تر، و برترین گنجی است که ارزش ذخیره شدن دارد،

و گواهی می دهم که جز خدای یکتای بی شریک، معبودی نیست، شهادتی که اخلاص آن آزموده، و پاکی و خلوص آن را باور داریم، و تا زنده ایم بر این باور استواریم، و آن را برای صحنه های هولناک روز قیامت ذخیره می کنیم، زیرا شهادت به یگانگی خدا، نشانه استواری ایمان، بازکننده درهای احسان، مایه خشنودی خدای رحمان، و دورکننده شیطان است. ویژگیهای پیامبر اسلام (ص) و شهادت می دهم که محمد (ص) بنده خدا و فرستاده اوست، خداوند او را با دینی آشکار، و نشانه ای پایدار، و قرآنی نوشته شده و استوار، و نوری درخشان، و چراغی تابان، و فرمانی آشکارکننده، فرستاد تا شک و تردیدها را نابود سازد و با دلائل روشن استدلال کند، و با آیات الهی مردم را پرهیز دهد، و از کیفرهای الهی بترساند. شناخت عصر جاهلیت: خدا پیامبر اسلام را زمانی فرستاد، که مردم در فتنه ها گرفتارشده، رشته های دین پاره شده، و ستونهای ایمان و یقین ناپایدار بود، در اصول دین اختلاف داشته، و امور مردم پراکنده بود، راه رهایی دشوار، و پناهگاهی وجود نداشت، چراغ هدایت بی نور، و کوردلی همگان را فرا گرفته بود، خدای رحمان معصیت می شد، و شیطان یاری می گردید، ایمان بدون یاور مانده، و ستونهای آن ویران گردیده، و نشانه های آن انکارشده، راههای آن ویران، و جاده های آن کهنه و فراموش گردید، مردم جاهلی، شیطان را اطاعت می کردند، و به راههای او می رفتند، و در آبشخور شیطان سیراب می شدند، با دست مردم جاهلیت، نشانه های شیطان، آشکار، و پرچم او برافراشته گردید، فتنه ها، مردم را لگدمال کرده، و با سمهای محکم خود نابودشان کرده، و پابرجا ایستاده بود، اما مردم حیران و سرگردان، بی خبر و فریب خورده، در کنار بهترین خانه (کعبه) و بدترین همسایگان (بت پرستان) زندگی می کردند، خواب آنها بیداری، و سرمه چشم آنها اشک بود، در سرزمینی که دانشمند آن لب فرو بسته، و جاهل گرامی بود.

p: ۸۳

ویژگیهای اهل بیت (ع) عترت پیامبر (ص) (اهل بیت (ع)) جایگاه اسرار خداوندی، و پناهگاه فرمان الهی، و مخزن علم خدا، و مرجع احکام اسلامی و نگهبان کتابهای آسمانی، و کوههای همیشه استوار دین خدایند،

خدا به وسیله اهل بیت (ع) پشت خمیده دین را راست نمود، و لرزش و اضطراب آن را از میان برداشت، برابر فاسدانی که تخم گناه افشاندند، و با آب غرور و فریب آبیاری کردند، و محصول آن را که جز عذاب و بدبختی نبود برداشتند، کسی را با خاندان رسالت (عترت پیامبر (ع)) نمی شود مقایسه کرد. و آنان که پرورده نعمت هدایت اهل بیت پیامبرند با آنان برابر نخواهند بود. عترت پیامبر (ص) اساس دین، و ستونهای استوار یقین می باشند، شتاب کننده، باید به آنان باز گردد، و عقب مانده، باید به آنان بپیوندد، زیرا ویژگیهای حق ولایت به آنها اختصاص دارد، و وصیت پیامبر (ص) نسبت به خلافت مسلمین، و میراث رسالت، به آنها تعلق دارد، هم اکنون (که خلافت را به من سپردید) حق به اهل آن بازگشت، و دوباره به جایگاهی که از آن دور مانده بود، باز گردانده شد.

**Footnote**

(۱) The Preserved Record.

( ۲) Good House means 'Mecca' while the bad neighbours mean the 'Unbelievers of Quraysh'.

(۳) About the Progeny of the Prophet Amir al-mu'minin has said that no person in the world can be brought at par with them nor can any one be deemed their equal in sublimity because the world is overladen with their obligations and has been able to secure eternal blessings only through their guidance. They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam. They possess all the characteristics which give the superiority in the right for vicegerency and leadership. Con-sequently no one else in the ummah enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors. About will and succession the commentator Ibn Abi'l-Hadid Mu`tazili writes that there can be no doubt about the vicegerency of Amir al-mu'minin but succession cannot imply succession in position although the Shi`ite sect has so interpreted it. It rather implies succession of learning. Now if according to him succession is taken to imply succession in learning even he does not seem to succeed in achieving his object because even by this interpretation the right of succeeding the Prophet does not devolve on any other person.

When it is agreed that learning is the most essential requirement of khilafah (caliphate) because the most important functions of the Prophet's Caliph consist of dispensation of justice solving problems of religious laws clarifying intricacies and administration of religious penalties. If these functions are taken away from the Prophet's deputy his position will come down to that of a worldly ruler. He cannot be regarded as the pivot of religious authority. Therefore either we should keep governmental authority separate from Prophet's vicegerency or accept the successor of Prophet's knowledge to suit that .position

p: ۸۴

The interpretation of Ibn Abi'l-Hadid could be acceptable if Amir al-mu'minin had uttered this sentence alone but observing that it was uttered soon after `Ali's (p.b.u.h.) recognition as Caliph and just after it the sentence "Right has returned to its owner" exists this interpretation of his seems baseless. Rather the Prophet's will cannot imply any other will except that for vicegerency and caliphate and succession would imply not succession in property nor in knowledge because this was not an occasion to mention it here but it must mean the succession in the right leadership which stood proved as from .Allah not only on the ground of kinship but on the ground of qualities of perfection

## SERMON ۳

### in English

(Known as the Sermon of ash-Shiqshiqiyyah (۱

Beware! By Allah the son of Abu Quhafah (Abu Bakr) (۲) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the caliphate and kept myself detached .from it

Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the young grow old and the true .(believer acts under strain till he meets Allah (on his death

Propses Patieuce in Absence Of Supporters

I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate .to Ibn al-Khattab after himself

p: ۸۵

.(Then he quoted al-A`sha's verse)

My days are now passed on the camel's back (in difficulty) while there were days (of ease) (when I enjoyed the company of Jabir's brother Hayyan.(۳

It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes

were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit but if he let it loose he would be thrown. Consequently by Allah people got involved in recklessness .wickedness unsteadiness and deviation

Nevertheless I remained patient despite length of period and stiffness of trial till when he went his way (of death) he put the matter (of Caliphate) in a group (۴) and regarded me to be one of them. But good Heavens! what had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father (Umayyah) also stood up swallowing up Allah's wealth (۵) like a camel devouring the foliage of spring till his rope broke down his actions finished him and his .gluttony brought him down prostrate

p: ۸۶

At that moment nothing took me by surprise but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Hasan and Husayn were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government one party broke away and another turned disobedient while the rest began :acting wrongfully as if they had not heard the word of Allah saying

That abode in the hereafter We assign it for those who intend not to exult themselves in the earth nor (to make) mischief (therein); and the end is (best) for the pious ones. (Qur'an (۲۸:۸۳

Yes by Allah they had heard it and understood it but the world appeared glittering in their eyes and its embellishments seduced them. Behold by Him who split the grain (to grow) and created living beings if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of Caliphate on its own shoulders and would have given the last one the same treatment as to the first one. Then you would have seen that .in my view this world of yours is no better than the sneezing of a goat

p: ۸۷

It is said that when Amir al-mu'minin reached here in his sermon a man of Iraq stood up) and handed him over a writing. Amir al-mu'minin began looking at it when Ibn `Abbas said "O' Amir al-mu'minin I wish you resumed your Sermon from where you broke it." Thereupon he replied "O' Ibn `Abbas it was like the foam of a Camel which gushed out but subsided." Ibn `Abbas says that he never grieved over any utterance as he did over this one because Amir al-mu'minin could not finish it as he wished to.(

ash-Sharif ar-Radi says: The words in this sermon "like the rider of a camel" mean to convey that when a camel rider is stiff in drawing up the rein then in this scuffle the nostril gets bruised but if he lets it loose in spite of the camel's unruliness it would throw him somewhere and would get out of control. "ashnaq an-naqah" is used when the rider holds up the rein and raises the camel's head upwards. In the same sense the word "shanaqa an-naqah" is used. Ibn as-Sikkit has mentioned this in Islah al-mantiq. Amir al-mu'minin has said "ashnaqa laha" instead of "ashnaqaha" this is because he has used this word in harmony with "aslasa laha" and harmony could be retained only by using both in the same form. Thus Amir al-mu'minin has used "ashnaqa laha" as though in place of "in rafa`a laha ra'saha" that is "if he stops it by holding up the reins."

p: ۸۸

**in Arabic**

[ ۳ ] ومن خطبه له عليه السلام

وَ هِيَ الْمَعْرُوفَهُ بِالشِّقْشِقِيَّه

وتشتمل على الشكوى من أمر الخلافه ثم ترجيح صبره عنها ثم مبايعه الناس له

أَمَا وَاللهِ لَقَدْ تَقَمَّصَها (۱) فُلانٌ، وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّيَ مِنها مَحَلُّ القُطْبِ مِنَ الرَّحَا، يَنْحَدِرُ عَنِّي السَّيْلُ، وَلا يَرْقَى إِلَيَّ الطَّيْرُ، فَسَدَلْتُ (۲) دُونَهَا ثَوْباً، وَطَوَيْتُ عَنْهَا كَشْحاً (۳) . وَطَفِقْتُ أَرْتَئِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَذَّاءَ (۴) ، أَوْ أَصْبِرَ عَلَى طَخْيَةٍ عَمْيَاءَ (۵) ، يَهْرَمُ فيهَا الكَبيرُ، وَيَشِيبُ فِيهَا الصَّغِيرُ، وَيَكْدَحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ! ترجيح الصبر فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى (۶) ، فَصَبَرتُ وَفي الْعَيْنِ قَذًى، وَفي الحَلْقِ شَجاً (۷) ، أَرَى تُرَاثي (۸) نَهْباً، حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ، فَأَدْلَى بِهَا (۹) إِلَى فُلانٍ بَعْدَهُ. ثم تمثل بقول الاعشى: شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا (۱۰) وَيَوْمُ حَيَّانَ أَخِي جَابِرِ فَيَا عَجَباً!! بَيْنَا هُوَ يَسْتَقِيلُها (۱۱) في حَيَاتِهِ إِذْ عَقَدَهَا لِآخَرَ بَعْدَ وَفَاتِهِ لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا (۱۲) ! فَصَيَّرَهَا في حَوْزَةٍ خَشْنَاءَ، يَغْلُظُ كَلْمُهَا (۱۳) ، وَيَخْشُنُ مَسُّهَا، وَيَكْثُرُ العِثَارُ (۱۴) فِيهَا وَالْإِعْتَذَارُ مِنْهَا، فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ (۱۵) ، إِنْ أَشْنَقَ (۱۶) لَهَا خَرَمَ (۱۷) ، وَإِنْ أَسْلَسَ (۱۸) لَهَا تَقَحَّمَ (۱۹) ، فَمُنِيَ النَّاسُ (۲۰) لَعَمْرُ اللهِ بِخَبْطٍ (۲۱) وَشِمَاسٍ (۲۲) ، وَتَلَوُّنٍ وَاعْتِرَاضٍ (۲۳) فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ، وَشِدَّةِ الْمِحْنَةِ، حَتَّى إِذا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ, فَيَا لَلَّهِ وَلِلشُّورَى (۲۴) ! مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ، حَتَّى صِرْتُ أُقْرَنُ إِلَى هذِهِ النَّظَائِرِ (۲۵) ! لكِنِّي أَسْفَفْتُ (۲۶) إِذْ أَسَفُّوا، وَطِرْتُ إِذْ طَارُوا، فَصَغَا (۲۷) رَجُلٌ مِنْهُمْ لِضِغْنِهِ (۲۸) ، وَمَالَ الْآخَرُ لِصِهْرِهِ، مَعَ هَنٍ وَهَنٍ (۲۹) . إِلَى أَنْ قَامَ ثَالِثُ القَوْمِ، نَافِجاً حِضْنَيْهِ (۳۰) بَيْنَ نَثِيلِهِ (۳۱) وَمُعْتَلَفِهِ (۳۲) ، وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ (۳۳) مَالَ اللهِ خَضْمَ الْإِبِل نِبْتَةَ الرَّبِيع (۳۴) ، إِلَى أَن انْتَكَثَ (۳۵) عَلَيْهِ فَتْلُهُ ، وَأَجْهَزَ (۳۶) عَلَيْهِ عَمَلُهُ ، وَكَبَتْ (۳۷) بِهِ بِطْنَتُهُ (۳۸) . مبايعه على فَمَا رَاعَنِي إِلاَّ وَالنَّاسُ كَعُرْفِ الضَّبُعِ (۳۹) إِلَيَّ, يَنْثَالُونَ (۴۰) عَلَيَّ مِنْ كُلِّ جَانِبٍ، حَتَّى لَقَدْ وُطِىءَ الْحَسَنَانِ، وَشُقَّ عِطْفَايَ(۴۱) ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الغَنَمِ (۴۲) . فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ (۴۳) ، وَمَرَقَتْ أُخْرَى (۴۴) ، وَقَسَطَ آخَرُونَ (۴۵) :كَأَنَّهُمْ لَمْ يَسْمَعُوا اللهَ سُبْحَانَهُ يَقُولُ: (تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً في الْأَرْضِ وَلاَ فَسَاداً وَالعَاقِبَةُ لِلْمُتَّقِينَ)، بَلَى! وَاللهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا، وَلكِنَّهُمْ حَلِيَتِ الدُّنْيَا (۴۶) في أَعْيُنِهِمْ، وَرَاقَهُمْ زِبْرِجُهَا (۴۷) !

أَمَا وَالَّذِی فَلَقَ الْحَبَّهَ، وَبَرَأَ النَّسَمَهَ (۴۸) ، لَوْلاَ حُضُورُ الْحَاضِرِ (۴۹) ، وَقِیَامُ الْحُجَّهِ بِوُجُودِ النَّاصِرِ (۵۰) ، وَمَا أَخَذَ اللهُ عَلَی الْعُلَمَاءِ أَلاَّ یُقَارُّوا (۵۱) عَلَی کِظَّهِ (۵۲) ظَالِم، وَلا سَغَبِ (۵۳) مَظْلُوم، لَأَلْقَیْتُ حَبْلَهَا عَلَی غَارِبِهَا (۵۴) ، وَلَسَقَیْتُ آخِرَهَا بِکَأْسِ أَوَّلِها، وَلَأَلْفَیْتُمْ دُنْیَاکُمْ هَذِهِ أَزْهَدَ عِنْدِی مِنْ عَفْطَهِ عَنْزٍ (۵۵) ! قالوا: وقام إِلیه رجل من أَهل السواد (۵۶) عند بلوغه إلی هذا الموضع من خطبته، فناوله کتاباً [قیل: إن فیه مسائل کان یرید الإجابه عنها] , فأَقبل ینظر فیه، [فلمّا فرغ من قراءته] قال له ابن عباس: یا أمیرالمؤمنین، لو اطَّرَدَتْ خُطْبَتُکَ (۵۷) من حیث أَفضیتَ (۵۸) ! فَقَالَ: هَیْهَاتَ یَابْنَ عَبَّاسٍ! تِلْکَ شِقْشِقَهٌ (۵۹) هَدَرَتْ (۶۰) ثُمَّ قَرَّتْ (۶۱) ! قال ابن عباس: فوالله ما أَسفت علی کلام قطّ کأَسفی علی هذه الکلام أَلاَّ یکون أَمیرالمؤمنین علیه السلام بلغ منه حیث أراد. قال الشریف الرضی رضی اللّه عنه: قوله علیه السلام فی هذه الخطبه: «کراکب الصعبه إن أشنق لها خرم، وإن أسلس لها تقحم» یرید: أنه إذا شدد علیها فی جذب الزمام وهی تنازعه رأسها خرم أنفها، وإن أرخی لها شیئاً مع صعوبتها تقحمت به فلم یملکها، یقال: أشنق الناقه: إذا جذب رأسها بالزمام فرفعه، وشنقها أیضاً: ذکر ذلک ابن السکیت فی «إصلاح المنطق». وإنما قال: «أشنق لها» ولم یقل: «أشنقها»، لانه جعله فی مقابله قوله: «أسلس لها»، فکأنه علیه السلام قال: إن رفع لها رأسها بمعنی أمسکه علیها بالزمام.

## in Persian

شقشقیه

(معروف به خطبه شقشقیه) غصب خلافت و علل شکیبایی امام (ع) آگاه باشید! به خدا سوگند! ابابکر، جامه خلافت را بر تن کرد، در حالی که می دانست، جایگاه من در حکومت اسلامی، چون محور سنگهای آسیاب است (که بدون آن آسیاب حرکت نمی کند) او می دانست که سیل علوم از دامن کوهسار من جاری است، و مرغان دور پرواز اندیشه ها به بلندای ارزش من نتوانند پرواز کرد، پس من ردای خلافت، رها کرده، و دامن جمع نموده از آن کناره گیری کردم، و در این اندیشه بودم، که آیا با دست تنها برای گرفتن حق خود بپا خیزم؟ یا در این محیط خفقان زا و تاریکی که بوجود آوردند، صبر پیشه سازم؟ که پیران را فرسوده، جوانان را پیر، و مردان با ایمان را تا قیامت و ملاقات پروردگار اندوهگین نگه می دارد، پس از ارزیابی درست، صبر و بردباری را خردمندانه تر دیدم، پس صبر کردم در حالی که گویا خار در چشم و استخوان در گلوی من مانده بود، و با دیدگان خود می نگریستم که میراث مرا به غارت می برند!

p: ۹۰

بازی ابابکر با خلافت تا اینکه خلیفه اول، به راه خود رفت و خلافت را به پسر خطاب سپرد (سپس امام مثلی را با شعری از اعشی عنوان کرد) مرا بـا برادر جـابر (حیـان) چه شباهتی است، من همه روز را در گرمای سوزان کار کردم و او راحت و آسوده در خانه بود!! شگفتا! ابابکر که در حیات خود از مردم می خواست عـذرش را بپذیرنـد، چگونه در هنگام مرگ، خلافت را به عقـد دیگری درآورد؟ هر دو از شتر خلافت سخت دوشیدند و از حاصل آن بهره مند گردیدند. عمر و ماجرای خلافت سرانجام اولی حکومت را به راهی درآورد، و به دست کسی (عمر) سپرد، که مجموعه ای از خشونت، سختگیری، اشتباه و پوزش طلبی بود، زمامدار مـانند کسی که بر شتری سرکش سوار است، اگر عنان محکم کشد، پرده های بینی حیوان پاره می شود، و اگر آزادش گذارد، در پرتگاه سقوط می کنـد سوگند به خدا مردم در حکومت دومی، در ناراحتی و رنج مهمی گرفتار آمده بودند، و دچار دورویيها و اعتراضـها شدند، و من در این مدت طولانی محنت زا، و عذاب آور، چاره ای جز شکیبایی نداشتم، تا آنکه روزگار عمر هم سپری شد.

شورا عمر و خلافت عثمان: سپس عمر خلافت را در گروهی قرار داد که پنـداشت من همسنگ آنان می باشم!!، پناه به خدا از این شورا!، در کـدام زمان من با اعضاء شورا برابر بودم؟ که هم اکنون مرا هماننـد آنها پندارنـد؟ و در صف آنها قرارم دهنـد؟ ناچار باز هم کوتاه آمـدم، و با آنان هماهنگ گردیـدم، یکی از آنها با کینه ای که از من داشت روی برتافت و دیگری دامادش را بر حقیقت برتری داد و آن دو نفر دیگر که زشت است آوردن نامشان

p: ۹۱

شکوه از خلافت عثمان تا آنکه سومی به خلافت رسید، دو پهلویش از پرخوری باد کرده، همواره بین آشپزخانه و دستشویی سرگردان بود، و خویشاوندان پدری او از بنی امیه بپا خاستند، و همراه او بیت المال را خوردند و بر باد دادند، چون شتر گرسنه ای که به جان گیاه بهاری بیافتد، عثمان آن قدر اسراف کرد که ریسمان بافته او باز شد، و اعمال او مردم را برانگیخت، و شکم بارگی او نابودش ساخت.

بیعت عمومی مردم با امیرالمومنین (ع) روز بیعت، فراوانی مردم چون یالهای پرپشت کفتار بود، از هر طرف مرا احاطه کردند، تا آنکه نزدیک بود حسن و حسین (ع) لگدمال گردند، و ردای من از دو طرف پاره شد، مردم چون گله های انبوه گوسفند مرا در میان گرفتند اما آنگاه که بپا خواستم و حکومت را به دست گرفتم، جمعی پیمان شکستند، و گروهی از اطاعت من سر باز زده از دین خارج شدند، و برخی از اطاعت حق سر برتافتند، گویا نشنیده بودند سخن خدای سبحان را که می فرماید: (سرای آخرت را برای کسانی برگزیدیم که خواهان سرکشی و فساد در زمین نباشند و آینده از آن پرهیزکاران است) آری! به خدا آن را خوب شنیده و حفظ کرده بودند اما دنیا در دیده آنها زیبا نمود، و زیور آن چشمهایشان را خیره کرد.

مسوولیتهای اجتماعی سوگند به خدایی که دانه را شکافت و جان را آفرید، اگر حضور فراوان بیعت کنندگان نبود، و یاران، حجت را بر من تمام نمی کردند، و اگر خداوند از علماء عهد و پیمان نگرفته بود که برابر شکم بارگی ستمگران، و گرسنگی مظلومان، سکوت نکنند، مهار شتر خلافت را بر کوهان آن انداخته، رها می نمودم، و آخر خلافت را به کاسه اول آن سیراب می کردم، آنگاه می دیدید که دنیای شما نزد من از آب بینی گوسفندی بی ارزشتر است (گفتند: در این جا مردی از اهالی عراق بلند شد و نامه ای به دست امام (ع) داد و امام (ع) آن را مطالعه می فرمود، گفته شد مسائلی در آن بود که می بایست جواب می داد. وقتی خواندن نامه به پایان رسید، ابن عباس گفت یا امیرالمومنین! چه خوب بود سخن را از همانجا که قطع شد آغاز می کردید؟ امام (ع) فرمود:) هرگز! ای پسر عباس، شعله ای از آتش دل بود، زبانه کشید و فرو نشست، (ابن عباس می گوید، به خدا سوگند! بر هیچ گفتاری مانند قطع شدن سخن امام (ع) اینگونه اندوهناک نشدم، که امام نتوانست تا آنجا که دوست دارد به سخن ادامه دهد)

p: ۹۲

## Footnote

This sermon is known as the sermon of ash-Shiqshiqiyyah and is counted among the .(۱) most famous sermons of Amir al-mu'minin. It was delivered at ar-Rahbah. Although some people have denied it to be Amir al-mu'minin's utterance and by attributing it to as-Sayyid ar-Radi (or ash-Sharif ar-Radi) have laid blame on his acknowledged integrity yet truth-loving scholars have denied its veracity. Nor can there be any ground for this denial because `Ali's (p.b.u.h.) difference of view in the matter of Caliphate is not a secret matter so that such hints should be regarded as something alien. And the events which have been alluded to in this sermon are preserved in the annals of history which testifies them word by word and sentence by sentence. If the same events which are related by history are recounted by Amir al-mu'minin then what is the ground for denying them? If the memory of discouraging circumstances faced by him soon after the death of the Prophet appeared unpalatable to him it should not be surprising. No doubt this sermon hits at the prestige of certain personalities and gives a set back to the faith and belief in them but this cannot be sustained by denying the sermon to be Amir al-mu'minin's utterance unless the true events are analysed and truth unveiled; otherwise just denying it to be Amir al-mu'minin's utterance because it contains disparagement of certain individuals carries no weight when similar criticism has been related by other historians as well. Thus (Abu `Uthman) `Amr ibn Bahr al-Jahiz has recorded the following words of a sermon of Amir al-mu'minin and they are not less weighty than the criticism in the "Sermon of ash-.''Shiqshiqiyyah

p: ۹۳

Those two passed away and the third one rose like the crow whose courage is confined to .the belly. It would have been better if both his wings had been cut and his head severed

Consequently the idea that it is the production of as-Sayyid ar-Radi is far from truth and a result of partisanship and partiality. Or else if it is the result of some research it should be brought out. Otherwise remaining in such wishful illusion does not alter the truth nor can .the force of decisive arguments be curbed down by mere disagreement and displeasure

Now we set forth the evidence of those scholars and traditionists who have clearly held it to be Amir al-mu'minin's production so that its historical importance should become known. Among these scholars some are those before as-Sayyid ar-Radi's period some are his contemporaries and some are those who came after him but they all related it .through their own chain of authority

(۱ Ibn Abi'l-Hadid al-Mu`tazili writes that his master Abu'l-Khayr Musaddiq ibn Shabib al-Wasiti (d. ۶۰۵ A.H.) stated that he heard this sermon from ash-Shaykh Abu Muhammad `Abdullah ibn Ahmad al-Baghdadi (d. ۵۶۷ A.H.) known as Ibn al-Khashshab and when he reached where Ibn `Abbas expressed sorrow for this sermon having remained incomplete Ibn al-Khashshab said to him that if he had heard the expression of sorrow from Ibn `Abbas he would have certainly asked him if there had remained with his cousin any further unsatisfied desire because excepting the Prophet he had already spared neither the predecessors nor followers and had uttered all that he wished to utter. Why should therefore be any sorrow that he could not say what he wished? Musaddiq says that Ibn al-Khashshab was a man of jolly heart and decent taste. I inquired from him whether he also regarded the sermon to be a fabrication when he replied "By Allah I believe it to be Amir al-mu'minin's word as I believe you to be Musaddiq ibn Shabib." I said that some people regard it to be as-Sayyid ar-Radi's production when he replied: "How can ar-Radi have such guts or such style of writing. I have seen as-Sayyid ar-Radi's writings and know his style of composition. Nowhere does his writing match with this one and I have already seen it in books written two hundred years before the birth of as-Sayyid ar-Radi and I have seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time not only ar-Radi but even his ."father Abu Ahmad an-Naqib has not been born

p: ۹۴

Thereafter Ibn Abi'l-Hadid writes that he saw this sermon in the compilations of his (۲ master Abu'l-Qasim (`Abdullah ibn Ahmad) al-Balkhi (d. ۳۱۷ A.H.). He was the Imam of the Mu'tazilites in the reign of al-Muqtadir Billah while al-Muqtadir's period was far earlier .than the birth of as-Sayyid ar-Radi

He further writes that he saw this sermon in Abu Ja`far (Muhammad ibn `Abd ar- (۳ Rahman) Ibn Qibah's book al-Insaf. He was the pupil of Abu'l-Qasim al-Balkhi and a .(theologian of Imamiyyah (Shi`ite) sect. (Sharh of Ibn Abi'l-Hadid vol.۱ pp.۲۰۵-۲۰۶

Ibn Maytham al-Bahrani (d. ۶۷۹ A.H.) writes in his commentary that he had seen one (۴ such copy of this sermon which bore writing of al-Muqtadir Billah's minister Abu'l-Hasan (`Ali ibn Muhammad ibn al-Furat (d. ۳۱۲ A.H.). (Sharh al-balaghah vol.۱. pp.۲۵۲-۲۵۳

al-`Allamah Muhammad Baqir al-Majlisi has related the following chain of authority (۵ about this Sermon from ash-Shaykh Qutbu'd-Din ar-Rawandi's compilation Minhaj al- :bara`ah fi Sharh Nahj al-balaghah

ash-Shaykh Abu Nasr al-Hasan ibn Muhammad ibn Ibrahim informed me from al-Hajib Abu'l-Wafa' Muhammad ibn Badi` al-Husayn ibn Ahmad ibn Badi` and al-Husayn ibn Ahmad ibn `Abd ar-Rahman and they from al-Hafiz Abu Bakr (Ahmad ibn Musa) ibn Marduwayh al-Isbahani (d. ۴۱۶ A.H.) and he from al-Hafiz Abu'l-Qasim Sulayman ibn Ahmad at-Tabarani (d. ۳۶۰ A.H.) and he from Ahmad ibn `Ali al-Abbar and he from Is'haq ibn Sa`id Abu Salamah ad-Dimashqi and he from Khulayd ibn Da`laj and he from `Ata' (ibn Abi Rabah and he from Ibn `Abbas. (Bihar al-anwar ۱st ed. vol.۸ pp.۱۶۰-۱۶۱

p: ۹۵

In the context al-`Allamah al-Majlisi has written that this sermon is also contained in (۶
. (.the compilations of Abu `Ali (Muhammad ibn `Abd al-Wahhab) al-Jubba 'i (d. ۳۰۳ A.H

:In connection with this very authenticity al-`Allamah al-Majlisi writes (۷

al-Qadi `Abd al-Jabbar ibn Ahmad al-Asad'abadi (d. ۴۱۵A.H.) who was a strict Mu`tazilite explains some expressions of this sermon in his book al-Mughni and tries to prove that it does not strike against any preceding caliph but does not deny it to be Amir al-mu'minin's (composition. (ibid. p.۱۶۱

:Abu Ja`far Muhammad ibn `Ali Ibn Babawayh (d. ۳۸۱ A.H.) writes (۸

Muhammad ibn Ibrahim ibn Is'haq at-Talaqani told us that `Abd al-`Aziz ibn Yahya al-Jaludi (d. ۳۳۲ A.H.) told him that Abu `Abdillah Ahmad ibn `Ammar ibn Khalid told him that Yahya ibn `Abd al-Hamid al- Himmani (d. ۲۲۸ A.H.) told him that `Isa ibn Rashid related this sermon from `Ali ibn Hudhayfah and he from `Ikrimah and he from Ibn `Abbas. (`Ilal (ash-shara'i` vol.۱ chap. ۱۲۲ p.۱۴۴; Ma`ani al-akhbar chap.۲۲ pp.۳۶۰-۳۶۱

-: Then Ibn Babawayh records the following chain of authorities (۹

Muhammad ibn `Ali Majilawayh related this sermon to us and he took it from his uncle Muhammad ibn Abi'l-Qasim and he from Ahmad ibn Abi `Abdillah (Muhammad ibn Khalid) al-Barqi and he from his father and he from (Muhammad) Ibn Abi `Umayr and he from Aban ibn `Uthman and he from Aban ibn Taghlib and he from `Ikrimah and he from Ibn (`Abbas. (`Ilal ash-shara'i` vol.۱ chap.۱۲۲ p.۱۴۶; Ma`ani al-akhbar chap.۲۲ p.۳۶۱

p: ۹۶

Abu Ahmad al-Hasan ibn `Abdillah ibn Sa`id al-`Askari (d.٣٨٢ A.H.) who counts among (١٠ great scholars of the Sunnis has written commentary and explanation of this sermon that .has been recorded by Ibn Babawayh in `Ilal ash-shara'i` and Ma`ani al-akhbar

:as-Sayyid Ni`matullah al-Jaza'iri writes (١١

The author of Kitab al-gharat Abu Is'haq Ibrahim ibn Muhammad ath-Thaqafi al-Kufi (d. ٢٨٣ A.H.) has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the ١٣th Shawwal ٢٥٥ A.H. and in the same year Murtada al-Musawi was born. He was older in age than his brother as-Sayyid ar-Radi. ((Anwar an-Nu`maniyyah p.٣٧

as-Sayyid Radi ad-Din Abu'l-Qasim `Ali ibn Musa Ibn Tawus al-Husayni al-Hulli (d. ۶۶۴ (١٢ -:A.H.) has related this sermon from Kitab al-gharat with the following chain of authorities

This sermon was related to us by Muhammad ibn Yusuf who related it from al-Hasan ibn `Ali ibn `Abd al-Karim az-Za`farani and he from Muhammad ibn Zakariyyah al-Ghallabi and he from Ya`qub ibn Ja`far ibn Sulayman and he from his father and he from his (grand-father and he from Ibn `Abbas. (Translation of at-Tara'if p.٢٠٢

:Shaykh at-Ta'ifah Muhammad ibn al- Hasan at-Tusi (d. ۴۶٠ A.H.) writes (١٣

Abu'l-Fath Hilal ibn Muhammad ibn Ja`far) al-Haffar related this sermon to us. He) related it from Abu'l-Qasim (Isma`il ibn `Ali ibn `Ali) ad-Di`bili and he from his father and he from his brother Di`bil (ibn `Ali al-Kuza`i) and he from Muhammad ibn Salamah ash-Shami and he from Zurarah ibn A`yan and he from Abu Ja`far Muhammad ibn `Ali and he (from Ibn `Abbas. (al-Amali p.٢٣٧

p: ٩٧

ash-Shaykh al-Mufid (Muhammad ibn Muhammad ibn an-Nu`man d. ۴۱۳ A.H.) who was (۱۴
:the teacher of as-Sayyid ar-Radi writes about the chain of authorities of this sermon

A number of relaters of traditions have related this sermon from Ibn `Abbas through (numerous chains. (al-Irshad p.۱۳۵

Alam al-Huda (emblem of guidance) as-Sayyid al-Murtada who was the elder brother (` ۱۵
.of as-Sayyid ar-Radi has recorded it on pp. ۲۰۳ ۲۰۴ of his book ash-Shafi

:Abu Mansur at-Tabarsi writes (۱۶

A number of relaters have given an account of this sermon from Ibn `Abbas through various chains. Ibn `Abbas said that he was in the audience of Amir al-mu'minin at ar-Rahbah (a place in Kufah) when conversation turned to Caliphate and those who had preceded him as Caliphs when Amir al-mu'minin breathed a sigh and delivered this (sermon. (al-Ihtijaj p. ۱۰۱

:Abu'l-Muzaffar Yusuf ibn `Abdillah and Sibt ibn al-Jawzi al-Hanafi (d. ۶۵۴ A.H.) writes (۱۷

Our ash-Shaykh Abu'l-Qasim an-Nafis al-Anbari related this sermon to us through his chain of authorities that ends with Ibn `Abbas who said that after allegiance had been paid to Amir al-mu'minin as Caliph he was sitting on the pulpit when a man from the audience enquired why he had remained quiet till then whereupon Amir al-mu'minin (delivered this sermon extempore. (Tadhkarat khawass al-ummah p.۷۳

al-Qadi Ahmad ibn Muhammad ash-Shihab al-Khafaji (d. ۱۰۶۹ A.H.) writes with regard (۱۸ to its authenticity:It is stated in the utterances of Amir al-mu'minin `Ali (Allah may be pleased with him) that "It is strange during life time he (Abu Bakr) wanted to give up the Caliphate but he strengthened its foundation for the other one after his death." (Sharh (durrat al-ghawwas p.۱۷

p: ۹۸

:ash-Shaykh `Ala ad-Dawlah as-Simnani writes (١٩

Amir al-mu'minin Sayyid al-`Arifin `Ali (p.b.u.h.) has stated in one of his brilliant Sermons "this is the Shiqshiqah that burst forth." (al-`Urwah li ahl al-khalwah wa'l-jalwah p٣ (manuscript in Nasiriah Library Lucknow India

Abu'l-Fadl Ahmad ibn Muhammad al-Maydani (d. ٥١٨ A.H.) has written in connection (٢٠ :with the word Shiqshiqah

One sermon of Amir al-mu'minin `Ali is known as Khutbah ash-Shiqshiqiyyah (the sermon (of the Camel's Foam). (Majma` al-amthal vol.١ p.٣٦٩

In fifteen places in an-Nihayah while explaining the words of this sermon Abu's- (٢١ Sa`adat Mubarak ibn Muhammad Ibn al-Athir al-Jazari (d. ٦٠٦ A.H.) has acknowledged it .to be Amir al-mu'minin's utterance

Shaykh Muhammad Tahir Patni while explaining the same words in Majma` bihar al- (٢٢ ."anwar testifies this sermon to be Amir al-mu'minin's by saying "`Ali says so

Abu'l-Fadl ibn Manzur (d. ٧١١ A.H.) has acknowledged it as Amir al-mu'minin's utterance (٢٣ in Lisan al-`Arab vol.١٢ p.٥٤ by saying "In the sayings of `Ali in his sermon 'It is the camel's ."'foam that burst forth then subsided

Majdu'd-Din al-Firuz'abadi (d. ٨١٦/٨١٧ A.H.) has recorded under the word "Shiqshiqah" (٢٤ :(in his lexicon (al-Qamus vol.٣ p.٢٥١

Khutbah ash-Shiqshiqiyyah is by `Ali so named because when Ibn `Abbas asked him to resume it where he had left it he said "O' Ibn `Abbas! it was the foam of a camel that ."burst forth then subsided

:The compiler of Muntaha al-adab writes (٢٥

.(Khutbah ash-Shiqshiqiyyah of `Ali is attributed to `Ali (Allah may honour his face

p: ٩٩

ash-Shaykh Muhammad `Abduh Mufti of Egypt recognising it as Amir al-mu'minin's (٢۶ .utterance has written its explanations

Muhammad Muhyi'd-Din `Abd al-Hamid Professor in the Faculty of Arabic Language (٢٧ al-Azhar University has written annotations on Nahj al-balaghah adding a foreword in the beginning wherein he recognises all such sermons which contain disparaging remarks to .be the utterances of Amir al-mu'minin

In the face of these evidences and undeniable proofs is there any scope to hold that it is ?not Amir al-mu'minin's production and that as-Sayyid ar-Radi prepared it himself

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Amir al-mu'minin has referred to Abu Bakr's accession to the Caliphate metaphorically .(٢) as having dressed himself with it. This was a common metaphor. Thus when `Uthman was called to give up the Caliphate he replied "I shall not put off this shirt which Allah has put on me." No doubt Amir al-mu'minin has not attributed this dressing of Caliphate to Allah but to Abu Bakr himself because according to unanimous opinion his Caliphate was not from Allah but his own affair. That is why Amir al-mu'minin said that Abu Bakr dressed himself with the Caliphate. He knew that this dress had been stitched for his own body and his position with relation to the Caliphate was that of the axis in the hand-mill which cannot retain its central position without it nor be of any use. Similarly he held "I was the central pivot of the Caliphate were I not there its entire system would have gone astray from the pivot. It was I who acted as a guard for its organisation and order and guided it through all difficulties. Currents of learning flowed from my bosom and watered it on all sides. My position was high beyond imagination but lust of world seekers for government became a tumbling stone for me and I had to confine myself to seclusion. Blinding darkness prevailed all round and there was intense gloom every where. The young grew old and the old departed for the graves but this patience-breaking period would not end. I kept watching with my eyes the plundering of my own inheritance and saw the passing of Caliphate from one hand to the other but remained patient as I could not stop their high-.''handedness for lack of means

p: ١٠٠

.NEED FOR THE PROPHET'S CALIPH AND THE MODE OF HIS APPOINTMENT

After the Prophet of Islam the presence of such a personality was inevitable who could stop the community from disintegration and guard the religious law against change alteration and interference by those who wanted to twist it to suit their own desires. If this very need is denied then there is no sense in attaching so much importance to the succession of the Prophet that the assemblage in Saqifah of Banu Sa`idah should have been considered more important than the burial of the Prophet. If the need is recognised the question is whether or not the Prophet too realised it. If it is held he could not attend to it and appreciate its need or absence of need it would be the biggest proof for regarding the Prophet's mind to be blank for thinking of means to stop the evils of innovations and apostasy in spite of having given warnings about them. If it is said that he did realise it but had to live it unresolved on account of some advantage then instead of keeping it hidden the advantage should be clearly indicated otherwise silence without purpose would constitute delinquency in the discharge of the obligations of Prophethood. If there was some impediment it should be disclosed otherwise we should agree that just as the Prophet did not leave any item of religion incomplete he did not leave this matter either and did propose such a course of action for it that if it was acted upon religion .would have remained safe against the interference of others

p: ۱۰۱

The question now is what was that course of action. If it is taken to be the consensus of opinion of the community then it cannot truly take place as in such consensus acquiescence of every individual is necessary; but taking into account the difference in human temperaments it seems impossible that they would agree on any single point. Nor is there any example where on such matters there has been no single voice of dissent. How then can such a fundamental need be made dependent on the occurrence of such an impossible event - need on which converges the future of Islam and the good of the Muslims. Therefore the mind is not prepared to accept this criterion. Nor is tradition in :harmony with it as al-Qadi `Adud ad-Dinal-'Iji has written in Sharh al-mawaqif

You should know that Caliphate cannot depend upon unanimity of election because no .logical or traditional argument can be advanced for it

In fact when the advocates of unanimous election found that unanimity of all votes is difficult they adopted the agreement of the majority as a substitute for unanimity ignoring the difference of the minority. In such a case also it often happens that the force of fair and foul or correct and incorrect ways turns the flow of the majority opinion in the direction where there is neither individual distinction nor personal merit as a result of which competent persons remain hidden while incompetent individuals stand forward. When capabilities remain so curbed and personal ends stand in the way as hurdles how can there be expectation for the election of correct person. Even if it is assumed that all voters have an independent unbiased view that none of them has his own objective and that none has any other consideration it is not necessary that every verdict of the majority should be correct and that it cannot go astray. Experience shows that after experiment the majority has held its own verdict to be wrong. If every verdict of the majority is correct then its first verdict should be wrong because the verdict which holds it wrong is also that of the majority. In this circumstances if the election of the Caliph goes wrong who would be responsible for the mistake and who should face the blame for the ruination of the Islamic polity. Similarly on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections. When it has been seen that even those who sat in the audience of the Holy Prophet could not be free of mutual .quarrel and strife how can others avoid it

p: ۱۰۲

If with a view to avoid mischief it is left to the people of authority to choose anyone they like then here too the same friction and conflict would prevail because here again convergence of human temperaments on one point is not necessary nor can they be assumed to rise above personal ends. In fact here the chances of conflict and collision would be stronger because if not all at least most of them would themselves be candidates for that position and would not spare any effort to defeat their opponent creating impediments in his way as best as possible. Its inevitable conse- quence would be mutual struggle and mischief-mongering. Thus it would not be possible to ward off the mischief for which this device was adopted and instead of finding a proper individual the community would just become an instrument for the achievement of personal benefits of the others. Again what would be the criterion for these people in authority? The same as has usually been namely whoever collects a few supporters and is able to create commotion in any meeting by use of forceful words would count among the people of authority. Or would capabilities also be judged? If the mode of judging the capabilities is again this very common vote then the same complications and conflicts would arise here too to avoid which this way was adopted. If there is some other standard then instead of judging the capabilities of the voters by it why not judge the person who is considered suitable for the position in view. Further how many persons in authority would be enough to give a verdict? Apparently a verdict once accepted would be precedent for good and the number that would give this verdict would become the criterion for future. al-Qadi :`Adud ad-Din al-'Iji writes

p: ١٠٣

Rather the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as the nomination of Abu Bakr by `Umar and of `Uthman by `Abd ar-Rahman. (Sharh al-mawaqif p.۳۵۱)

This is the account of the "unanimous election" in the Hall of Bani Sa`idah and the activity of the consultative assembly: that is one man's action has been given the name of unanimous election and one individual's deed given the name of consultative assembly. Abu Bakr had well understood this reality that election means the vote of a person or two only which is to be attributed to common simple people. That is why he ignored the requirements of unanimous election majority vote or method of choosing through electoral assembly and appointed `Umar by nomination. `A'ishah also considered that leaving the question of caliphate to the vote of a few particular individuals meant inviting mischief and trouble. She sent a word to `Umar on his death saying:

Do not leave the Islamic community without a chief. Nominate a Caliph for it and leave it not without an authority as otherwise I apprehend mischief and trouble.

When the election by those in authority proved futile it was given up and only "might is right" became the criteria-namely whoever subdues others and binds them under his sway and control is accepted as the Caliph of the Prophet and his true successor. These are those self-adopted principles in the face of which all the Prophet's sayings uttered in the "Feast of the Relatives " on the night of hijrah at the battle of Tabuk on the occasion of conveying the Qur'anic chapter "al-Bara'ah" (at-Tawbah chap.۹) and at Ghadir (the spring of) Khumm. The strange thing is that when each of the first three caliphates is based on one individual's choice how can this very right to choose be denied to the Prophet himself particularly when this was the only way to end all the dissension namely that the Prophet should have himself settled it and saved the community from future disturbances and spared it from leaving this decision in the hands of people who were themselves involved in personal aims and objects. This is the correct procedure which stands to reason and which has also the support of the Prophet's definite sayings.

p: ۱۰۴

Hayyan ibn as-Samin al-Hanafi of Yamamah was the chief of the tribe Banu Hanifah .(۳) and the master of fort and army. Jabir is the name of his younger brother while al-A`sha whose real name was Maymun ibn Qays ibn Jandal enjoyed the position of being his bosom friend and led a decent happy life through his bounty. In this verse he has compared his current life with the previous one that is the days when he roamed about in search of livelihood and those when he led a happy life in Hayyan's company. Generally Amir al-mu'minin's quoting of this verse has been taken to compare this troubled period with the peaceful days passed under the care and protection of the Prophet when he was free from all sorts of troubles and enjoyed mental peace. But taking into account the occasion for making this comparison and the subject matter of the verse it would not be far fetched if it is taken to indicate the difference between the unimportant position of those in power during the Prophet's life time and the authority and power enjoyed by them after him that is at one time in the days of the Prophet no heed was paid to them because of `Ali's personality but now the time had so changed that the same people were .masters of the affairs of the Muslim world

When `Umar was wounded by Abu Lu'lu'ah and he saw that it was difficult for him to .(۴) survive because of the deep wound he formed a consultative committee and nominated for it `Ali ibn Abi Talib `Uthman ibn `Affan `Abd ar-Rahman ibn `Awf az-Zubayr ibn al-`Awwam Sa`d ibn Abi Waqqas and Talhah ibn `Ubaydillah and bound them that after three days of his death they should select one of themselves as the Caliph while for those three days Suhayb should act as Caliph. On receipt of these instructions some members of the committee requested him to indicate what ideas he had about each of them to enable them to proceed further in their light. `Umar therefore disclosed his own view about each individual. He said that Sa`d was harsh-tempered and hot headed; `Abd ar-Rahman was the Pharaoh of the community; az-Zubayr was if pleased a true believer but if displeased an unbeliever; Talhah was the embodiment of pride and haughtiness if he was made caliph he would put the ring of the caliphate on his wife's finger while `Uthman did not see beyond his kinsmen. As regards `Ali he is enamoured of the Caliphate although I know that he alone can run it on right lines. Nevertheless despite this admission he thought it necessary to constitute the consultative Committee and in selecting its members and laying down the working procedure he made sure that the Caliphate would take the direction in which he wished to turn it. Thus a man of ordinary

prudence can draw the conclusion that all the factors for `Uthman's success were present therein. If we look at its members we see that one of them namely `Abd ar-Rahman ibn `Awf is the husband of `Uthman's sister next Sa`d ibn Abi Waqqas besides bearing malice towards `Ali is a relation and kinsman of `Abd ar-Rahman. Neither of them can be taken to go against `Uthman. The third Talhah ibn `Ubaydillah about whom :Prof. Muhammad `Abduh writes in his annotation on Nahj al-balaghah

p: ١٠۵

Talhah was inclined towards `Uthman and the reason for it was no less than that he was against `Ali because he himself was at at-Taymi and Abu Bakr's accession to the .Caliphate had created bad blood between Bani Taym and Banu Hashim

As regards az-Zubayr even if he had voted for `Ali what could his single vote achieve. According to at-Tabari's statement Talhah was not present in Medina at that time but his absence did not stand in the way of `Uthman's success. Rather even if he were present as he did actually reach at the meeting (of the Committee) and he is taken to be `Ali's supporter still there could be no doubt in `Uthman's success because `Umar's sagacious :mind had set the working procedure that

If two agree about one and the other two about another then `Abd- ullah ibn `Umar should act as the arbitrator. The group whom he orders should choose the Caliph from among themselves. If they do not accept `Abdullah ibn `Umar's verdict support should be given to the group which includes `Abd ar-Rahman ibn `Awf but if the others do not agree they should be beheaded for opposing this verdict. (at-Tabari vol.۱ pp.۲۷۷۹-۲۷۸۰; Ibn .(al-Athir vol.۳ p.۶۷

Here disagreement with the verdict of `Abdullah ibn `Umar has no meaning since he was directed to support the group which included `Abd ar-Rahman ibn `Awf. He had ordered :his son `Abdullah and Suhayb that

If the people differ you should side with the majority but if three of them are on one side and the other three on the other you should side with the group including `Abd ar-.(Rahman ibn `Awf. (at-Tabari vol.۱ pp.۲۷۲۵ ۲۷۸۰; Ibn al-Athir vol.۳ pp.۵۱ ۶۷

p: ۱۰۶

In this instruction the agreement with the majority also means support of `Abd ar-Rahman because the majority could not be on any other side since fifty blood-thirsty swords had been put on the heads of the opposition group with orders to fall on their heads on `Abd ar-Rahman's behest. Amir al-mu'minin's eye had fore-read it at that very moment that the Caliphate was going to `Uthman as appears from his following words :which he spoke to al-`Abbas ibn `Abd al-Muttalib

The Caliphate has been turned away from us." al-`Abbas asked how could he know it." Then he replied "`Uthman has also been coupled with me and it has been laid down that the majority should be supported; but if two agree on one and two on the other then support should be given to the group which includes `Abd ar-Rahman ibn `Awf. Now Sa`d will support his cousin `Abd ar-Rahman who is of course the husband of `Uthman's ( sister." (ibid

However after `Umar's death this meeting took place in the room of `A'ishah and on its door stood Abu Talhah al-Ansari with fifty men having drawn swords in their hands. Talhah started the proceedings and inviting all others to be witness said that he gave his right of vote to `Uthman. This touched az-Zubayr's sense of honour as his mother Safiyyah daughter of `Abd al-Muttalib was the sister of Prophet's father. So he gave his right of vote to `Ali. Thereafter Sa`d ibn Abi Waqqas made his right of vote to `Abd ar-Rahman. This left three members of the consultative com- mittee out of whom `Abd ar-Rahman said that he was willing to give up his own right of vote if `Ali (p.b.u.h.) and `Uthman gave him the right to choose one of them or one of these two should acquire this right by withdrawing. This was a trap in which `Ali had been entangled from all sides namely that either he should abandon his own right or else allow `Abd ar-Rahman to do as he wished. The first case was not possible for him; that is to give up his own right and elect `Uthman or `Abd ar-Rahman. So he clung to his right while `Abd ar-Rahman separating himself from it assumed this power and said to Amir al-mu'minin "I pay you allegiance on your following the Book of Allah the sunnah of the Prophet and the conduct of the two Shaykhs (Abu Bakr and `Umar). `Ali replied "Rather on following the Book of Allah the sunnah of the Prophet and my own findings." When he got the same reply even after repeating the question thrice he turned to `Uthman saying "Do you accept these conditions." He had no reason to refuse and so he agreed to the conditions and allegiance :was paid to him. When Amir al mu'minin saw his rights being thus trampled he said

p: ۱۰۷

This is not the first day when you behaved against us. I have only to keep good patience." Allah is the Helper against whatever you say. By Allah you have not made `Uthman Caliph ."but in the hope that he would give back the Caliphate to you

After recording the events of ash-Shura (consultative committee) Ibn Abi'l-Hadid has written that when allegiance had been paid to `Uthman `Ali addressed `Uthman and `Abd ar-Rahman saying "May Allah sow the seed of dissension among you " and so it happened that each turned a bitter enemy of the other and `Abd ar-Rahman did not ever .after speak to `Uthman till death. Even on death bed he turned his face on seeing him

On seeing these events the question arises whether ash-Shura (consultative committee) means confining the matter to six persons thereafter to three and finally to one only. Also whether the condition of following the conduct of the two Shaykhs for Caliphate was put by `Umar or it was just a hurdle put by `Abd ar-Rahman between `Ali (p.b.u.h.) and the Caliphate although the first Caliph did not put forth this condition at the time of nominating the second Caliph namely that he should follow the former's footsteps. What ?then was the occasion for this condition here

However Amir al-mu'minin had agreed to participate in it in order to avoid mischief and to put an end to arguing so that others should be silenced and should not be able to claim that they would have voted in his favour and that he himself evaded the consultative .committee and did not give them an opportunity of selecting him

p: ۱۰۸

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About the reign of the third Caliph Amir al-mu'minin says that soon on `Uthman's . (۵) coming to power Banu Umayyah got ground and began plundering the Bayt al-mal (public fund) and just as cattle on seeing green grass after drought trample it away they recklessly fell upon Allah's money and devoured it. At last this self-indulgence and nepotism brought him to the stage when people besieged his house put him to sword and .made him vomit all that he had swallowed

The maladministration that took place in this period was such that no Muslim can remain unmoved to see that Companions of high position were lying uncared for they were stricken with poverty and surrounded by pennilessness while control over Bayt al-mal (public fund) was that of Banu Umayyah government positions were occupied by their young and inexperienced persons special Muslim properties were owned by them meadows provided grazing but to their cattle houses were built but by them and orchards were but for them. If any compassionate person spoke about these excesses his ribs were broken and if someone agitated this capitalism he was externed from the city. The uses to which zakat and charities which were meant for the poor and the wretched and the public fund which was the common property of the Muslims were put may be ;observed from the following few illustrations

al-Hakam ibn Abi'l-`As who had been exiled from Medina by the Prophet was allowed (۱ back in the city not only against the Prophet's sunnah but also against the conduct of the first two Caliphs and he was paid three hundred thousand Dirhams from the public fund. ((Ansab al-ashraf vol.۵ pp.۲۷ ۲۸ ۱۲۵

p: ۱۰۹

al-Walid ibn `Uqbah who has been named hypocrite in the Qur'an was paid one (۲ (hundred thousand Dirhams from the Muslim's public fund. (al-`Iqd al-farid vol.۳ p.۹۴

The Caliph married his own daughter Umm Aban to Marwan ibn al-Hakam and paid him (۳ one hundred thousand Dirhams from the public fund. (Sharh of Ibn Abi'l-Hadid vol.۱ .(pp.۱۹۸-۱۹۹

He married his daughter `A'ishah to Harith ibn al-Hakam and granted him one hundred (۴ (.thousand Dirhams from the public fund. (ibid

Abdullah ibn Khalid was paid four hundred thousand Dirhams. (al-Ma`arif of Ibn (`۵ (Qutaybah p.۸۴

Allowed the khums (one fifth religious duty) from Africa (amounting to five hundred (۶ (thousand Dinars) to Marwan ibn al-Hakam. (ibid

Fadak which was withheld from the angelic daughter of the Prophet on the ground of (۷ (.being general charity was given as a royal favour to Marwan ibn al-Hakam. (ibid

Mahzur a place in the commercial area of Medina which had been declared a public (۸ (.trust by the Prophet was gifted to Harith ibn al-Hakam. (ibid

In the meadows around Medina no camel except those of Banu Umayyah were allowed (۹ (to graze. (Sharh of Ibn Abi'l-Hadid vol.l p.l۹۹

After his death (`Uthman's) one hundred and fifty thousand Dinars (gold coins) and (۱۰ one million Dirhams (silver coins) were found in his house. There was no limit to tax free lands; and the total value of the landed estate he owned in Wadi al-Qura and Hunayn was one hundred thousand Dinars. There were countless camels and horses. (Muruj adh-(dhahab vol.l p.۴۳۵

p: ۱۱۰

The Caliph's relations ruled all the principal cities. Thus at Kufah al-Walid ibn `Uqbah (۱۱ was the governor but when in the state of intoxication of wine he led the morning prayer in four instead of two rak`ah and people agitated he was removed but the Caliph put in his place a hypocrite like Sa`id ibn al-`As. In Egypt `Abdullah ibn Sa`d ibn Abi Sarh in Syria Muawiyah ibn Abi Sufyan and in Basrah `Abdullah ibn `Amir were the governors (.appointed by him (ibid

## SERMON ۴

### in English

Amir al-mu'minin's far-sightedness and his staunch conviction in Belief

Through us you got guidance in the darkness and secured high position and through us you got out of the gloomy night. The ears which do not listen to the cries may become deaf. How can one who remained deaf to the loud cries (of the Qur'an and the Prophet) listen to (my) feeble voice. The heart that has ever palpitated (with fear of Allah) may get .peace

I always apprehended from you consequences of treachery and I had seen you through in the garb of the deceitful. The curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me. I stood for you on the path of truth among misleading tracks where you met each other but there was no leader and you dug but got .no water

Today I am making these dumb things speak to you (i.e. my suggestive ideas and deep musings etc.) which are full of descriptive power. The opinion of the person who abandons me may get astray. I have never doubted in the truth since it has been shown to me. Musa (Moses) (۱) did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and away of deviation. Today we stand on the cross-roads of .truth and untruth. The one who is sure of getting water feels no thirst

p: ۱۱۱

Then Moses felt in himself a fear. We said: Fear not! Verily thou art the uppermost. (۲۰:۶۶-۶۸)

Amir al-mu'minin says that the ground for Moses fear was not that since he saw ropes and sticks moving he might have entertained fear for his life but the cause of his fear was lest people be impressed with this sorcery and get astray and untruth might prevail on account of this craft. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove superior and his claim would be upheld. Since his fear was for the defeat of the truth and victory of the untruth not for his own life the consideration was given to him for the victory of truth and not for the protection of his life.

Amir al-mu'minin also means that he too had the same fear viz. that the people should not be caught in the trap of these (Talhah az-Zubayr etc.) and fail into misguidance by getting astray from the true faith. Otherwise he himself never feared for his own life.

**in Arabic**

ومن خطبه له علیه السلام

وهی من أفصح کلامه علیه السلام وفیها یعظ الناس ویهدیهم من ضلالتهم ویقال : انه خطبطها بعد قتل طلحه و الزبیر

بِنَا اهْتَدَیْتُمْ فی الظَّلْمَاءِ، وَتَسَنَّمْتُمُ (۱) ذَرْوَهَ العلْیَاءَ، وبِنَا أَفْجَرْتُمْ(۲) عَنِ السِّرَارِ (۳) . وُقِرَ (۴) سَمْعٌ لَمْ یَفْقَهِ الْوَاعِیَهَ (۵) , وَکَیْفَ یُرَاعِی النَّبْأَهَ (۶) مَنْ أَصَمَّتْهُ الصَّیْحَهُ؟ رُبِطَ جَنَانٌ (۷) لَمْ یُفَارِقْهُ الْخَفَقَانُ. مَازِلْتُ أَنْتَظِرُ بِکُمْ عَوَاقِبَ الغَدْرِ، وَ أَتَوَسَّمُکُمْ (۸) بِحِلْیَهِ الْمُغْتَرِّینَ (۹) ، حَتَّی سَتَرَنِی عَنْکُمْ جِلْبَابُ الدِّینِ (۱۰) ، وَبَصَّرَنِیکُمْ صِدْقُ النِّیَّهِ. أَقَمْتُ لَکُمْ عَلَی سَنَنِ الْحَقِّ فی جَوَادِّ الْمَضَلَّهِ (۱۱) ، حیْثُ تَلْتَقُونَ وَلادَلِیلَ، وَتَحْتَفِرُونَ وَلا تُمیهُونَ (۱۲) .

p: ۱۱۲

الْيَوْمَ أُنْطِقُ لَكُمُ العَجْمَاءَ (۱۳) ذَاتَ البَيَان! عَزَبَ (۱۴) رَأْيُ امْرِىءٍ تَخَلَّفَ عَنِّی! مَا شَـکَکْتُ فِی الْحَقِّ مُذْ أُرِيتُهُ! لَمْ يُوجِسْ مُوسَى عَلَيْهِ السَلَامُ خِيفَةً (۱۵) عَلَى نَفْسِهِ، بَلْ أَشْفَقَ مِنْ غَلَبَهِ الجُهَّالِ وَدُوَلِ الضَّلالِ! اليَوْمَ تَوَاقَفْنَا (۱۶) عَلَى سَبِيلِ الْحَقِّ وَالباطِلِ. مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ!

## in Persian

اندرز به مردم

ویژگیهای اهل بیت (ع)

شما مردم به وسیله ما، از تاریکیهای جهالت نجات یافته و هدایت شدید، و به کمک ما، به اوج ترقی رسیدید، صبح سعادت شما با نور ما درخشید، کر است گوشی که بانگ بلند پندها را نشنود، و آن کس را که فریاد بلند، کر کند، آوای نرم حقیقت چگونه در او اثر خواهد کرد؟ قلبی که از ترس خدا لرزان است، همواره پایدار و با اطمینان باد

من همواره منتظر سرانجام حیله گری شما مردم بصره بودم، و نشانه های فریب خوردگی را در شما می نگریستم، تظاهر به دینداری شما پرده ای میان ما کشید ولی من با صفای باطن درون شما را می خواندم. من برای واداشتن شما به راههای حق، که در میان جاده های گمراه کننده بود بپا خاستم در حالی که سرگردان بودید، و راهنمایی نداشتید، به دنبال رهبر و راهنما بودید اما او را نمی یافتید، امروز زبان بسته را به سخن می آورم، دور باد رای کسی که با من مخالفت کند، از روزی که حق به من نشان داده شد، هرگز در آن شک و تردید نکردم، کناره گیری من چونان حضرت موسی (ع) برابر ساحران است که بر خویش بیمناک نبود، ترس او برای این بود که مبادا جاهلان پیروز گردند و دولت گمراهان حاکم گردد، امروز ما و شما بر سر دوراهی حق و باطل قرار داریم، آن کس که به وجود آب اطمینان دارد تشنه نمی ماند.

p: ۱۱۳

**Footnote**

The reference is to that even of Moses when sorcerers were sent for to confront him .(۱) and they showed their sorcery by throwing ropes and sticks on the ground and Moses felt :afraid. Thus the Qur'an records

.it seemed to him (Moses) by their sorcery as if they were running . . .

## SERMON ۵

### in English

Delivered when the Holy Prophet died and `Abbas ibn `Abd al-Muttalib and Abu Sufyan ibn Harb offered to pay allegiance to Amir al-mu'minin for the Caliphate

(O' People! (۱

Steer clear through the waves of mischief by boats of deliverance turn away from the path of dissension and put off the crowns of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful and others enjoy ease. It (i.e. the aspiration for Caliphate) is like turbid water or like a morsel that would suffocate the person who swallows it. One who plucks fruits before ripening is like one who cultivated in .another's field

If I speak out they would call me greedy towards power but if I keep quiet they would say I was afraid of death. It is a pity that after all the ups and downs (I have been through). By Allah the son of Abu Talib (۲) is more familiar with death than an infant with the breast of its mother. I have hidden knowledge if I disclose it you will start trembling like ropes in .deep wells

### in Arabic

[ ۵ ] ومن كلام له عليه السلام

p: ۱۱۴

لمّا قبض رسول الله صلی الله علیه وآله وخاطبه العباس وأبوسفیان ابن حرب فی أن یبایعا له بالخلافه ( ذلک بعد ان تمت البیعه لأبی بکر فی السقیفه وفیها ینهی عن الفتنه و یبین عن خلقه و علمه )

النهی عن الفتنه

أَیُّها النَّاسُ، شُقُّوا أَمْوَاجَ الفِتَنِ بِسُفُنِ النَّجَاهِ، وَعَرِّجُوا عَنْ طَرِیقِ الْمُنَافَرَه، وَضَعُوا تِیجَانَ الْمُفَاخَرَهِ. أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ، أوِ اسْتَسْلَمَ فَأَراحَ. هَذَا مَاءٌ آجِنٌ (۱) ، وَلُقْمَهٌ یَغَصُّ بِهَا آکِلُهَا، وَمُجْتَنِی الَّثمَرَهِ لِغَیْرِ وَقْتِ إِینَاعِهَا (۲) کالزَّارعِ بِغَیْرِ أَرْضِهِ.

خلقه وعلمه

فَإِنْ أَقُلْ یَقُولُوا: حَرَصَ عَلَی الْمُلْکِ، وَإِنْ أَسْکُتْ یَقُولُوا: جَزِعَ (۳) مِنَ المَوْتِ! هَیْهَاتَ (۴) بَعْدَ اللَّتَیَّا وَالَّتِی (۵) ! وَاللهِ لَابْنُ أَبی طَالِبٍ آنَسُ بالْمَوْتِ مِنَ الطِّفْلِ بِثَدْی أُمِّهِ، بَلِ انْدَمَجْتُ (۶) عَلَی مَکْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لَأَضْطَرَبْتُمُ اضْطِرَابَ الْأَرْشِیَهِ (۷) فِی الطَّوِیِّ (۸) البَعِیدَهِ!

## in Persian

پس از رحلت رسول خدا

راههای پرهیز از فتنه ها ای مردم، امواج فتنه ها را با کشتیهای نجات، درهم بشکنید، و از راه اختلاف و پراکندگی بپرهیزید. و تاجهای فخر و برتری جویی را بر زمین نهید، رستگار شد آن کس که با یاران بپا خواست، یا کناره گیری نمود و مردم را آسوده گذاشت، اینگونه زمامداری، چون آبی بدمزه، و لقمه ای گلوگیر است، و آن کس که میوه را کال و نارس چیند، مانند کشاورزی است که در زمین دیگری بکارد. فلسفه سکوت در شرائطی قرار دارم که اگر سخن بگویم، می گویند بر حکومت حریص است، و اگر خاموش باشم، می گویند: از مرگ ترسید!! هرگز! من و ترس از مرگ؟! پس از آن همه جنگها و حوادث ناگوار؟! سوگند به خدا، انس و علاقه فرزند ابیطالب به مرگ در راه خدا، از علاقه طفل به پستان مادر بیشتر است، اینکه سکوت برگزیدم، از علوم و حوادث پنهانی، آگاهی دارم که اگر باز گویم مضطرب می گردید، چون لرزیدن ریسمان در چاههای عمیق!!

p: ۱۱۵

**Footnote**

(۱) . When the Holy Prophet died Abu Sufyan was not in Medina. He was coming back when on his way he got the news of this tragedy. At once he enquired who had become the leader and Chief. He was told that people had paid allegiance to Abu Bakr. On hearing this the acknowledged mischief-monger of Arabia went into deep thought and eventually went to `Abbas ibn `Abd al-Muttalib with a proposal. He said to him "Look these people have by contrivance made over the Caliphate to the Taym and deprived Banu Hashim of it for good and after himself this man would place over our heads a haughty man of Banu `Adi. Let us go to `Ali ibn `Abi Talib and ask him to get out of his house and take to arms to secure his right." So taking `Abbas with him he came to `Ali and said: "Let me your hand; I pay allegiance to you and if anyone rises in opposition I would fill the streets of Medina with men of cavalry and infantry." This was the most delicate moment for Amir al-mu'minin. He regarded himself as the true head and successor of the Prophet while a man with the backing of his tribe and party like Abu Sufyan was ready to support him. Just a signal was enough to ignite the flames of war. But Amir al-mu'minin's foresight and right judgement saved the Muslims from civil war as his piercing eyes perceived that this man wanted to start civil war by rousing the passions of tribal partisanship and distinction of birth so that Islam should be struck with a convulsion that would shake it to its roots. Amir al-mu'minin therefore rejected his counsel and admonished him severely and spoke forth the words whereby he has stopped people from mischief mongering and undue conceit and declared his stand to be that for him there were only two courses - either to take up arms or to sit quietly at home. If he rose for war there was no supporter so that he could suppress these rising insurgencies. The only course left was quietly to wait for the opportunity till circumstances were favourable.

p: ۱۱۶

Amir al-mu'minin's quietness at this stage was indicative of his high policy and far-sightedness because if in those circumstances Medina had become the centre of war its fire would have engulfed the whole of Arabia in its flames. The discord and scuffle that had already begun among muhajirun (those who came from Mecca) and ansar (the locals of Medina) would have increased to maximum the wire-pullings of the hypocrites would have had full play and Islam's ship would have been caught in such a whirlpool that its balancing would have been difficult; Amir al-mu'minin suffered trouble and tribulations but did not raise his hands. History is witness that during his life at Mecca the Prophet suffered all sorts of troubles but he was not prepared to clash or struggle by abandoning patience and endurance because he realised that if war took place at that stage the way for Islam's growth and fruition would be closed. Of course when he had collected supporters and helpers enough to suppress the flood of unbelief and curb the disturbances he rose to face the enemy. Similarly Amir al-mu'minin treating the life of the Prophet as a torch for his guidance refrained from exhibiting the power of his arm because he was realising that rising against the enemy without helpers and supporters would become a source of revolt and defeat instead of success and victory. Therefore on this occasion Amir al-mu'minin has likened the desire for Caliphate to turbid water or a morsel suffocating the throat. Thus even where people had forcibly snatched this morsel and wanted to swallow it by forcible thrusting it got stuck up in their throat. They could neither swallow it nor vomit it out. That is they could neither manage it as is apparent from the blunders they committed in connection with Islamic injunctions nor were they .ready to cast off the knot from their neck

p: ۱۱۷

He reiterated the same ideas in different words thus: "If had I attempted to pluck the unripe fruit of Caliphate then by this the orchard would have been desolated and I too would have achieved nothing like these people who cultivate on other's land but can neither guard it nor water it at proper time nor reap any crop from it. The position of these people is that if I ask them to vacate it so that the owner should cultivate it himself and protect it they say how greedy I am while if I keep quiet they think I am afraid of death. They should tell me on what occasion did I ever feel afraid or flew from battle-field for life whereas every small or big encounter is proof of my bravery and a witness to my daring and courage. He who plays with swords and strikes against hillocks is not afraid of death. I am so familiar with death that even an infant is not so familiar with the breast of its mother. Hark! The reason for my silence is the knowledge that the Prophet has put in my bosom. If I divulge it you would get perplexed and bewildered. Let some days pass and you would know the reason of my inaction and perceive with your own eyes what sorts of people would appear on this scene under the name of Islam and what destruction they would bring about. My silence is because this would happen otherwise it is not silence without reason."

p: ۱۱۸

:A Persian hemistch says

."Silence has meaning which cannot be couched in words"

About death Amir al-mu'minin says that it is so dear to him that even an infant does .(۲) not so love to leap towards the source of its nourishment while in its mother's lap. An infant's attachment with the breast of its mother is under the effect of a natural impulse but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes he does not like even to look at what was so familiar to him but rather turns his face from it in disgust. But the love of prophets and saints for union with Allah is mental and spiritual and mental and spiritual feelings do not change nor does weakness or decay occur in them. Since death is the means and first rung towards this goal their love for death increases to such an extent that its rigours become the cause of pleasure for them and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty for the well or that of a lost passenger for his goal. Thus when Amir al-mu'minin was wounded by `Abd ar-Rahman ibn Muljam's fatal attack he said "I was but like the walker who has reached (the goal) or like the seeker who has found (his object) and whatever is with Allah is good for the pious." The Prophet also said that there is no pleasure for a believer other .than union with Allah

p: ۱۱۹

## SERMON ۶

### in English

Delivered on being advised not to chase Talhah ibn `Ubaydillah and az-Zubayr ibn al-`Awwam for fighting. (۱)

By Allah I shall not be like the badger which feigns sleep on continuous (sound of) stone-throwing till he who is in search of it finds it or he who is on the look out for it overpowers it. Rather I shall ever strike the deviators from truth with the help of those who advance towards it and the sinners and doubters with the help of those who listen to me and obey till my day (of death) comes. By Allah I have been continually deprived of my right from the day the Prophet died till today.

### in Arabic

[ ۶ ] ومن كلام له عليه السلام

لمّا أشير عليه بألّا يتبع طلحةَ والزبيرَ ولا يُرصدَ لهما القتال

وفيه يبين عن صفته بأنه عليه السلام لا يخدع:

وَاللهِ لاَأَكُونُ كالضَّبُعِ: تَنَامُ عَلى طُولِ اللَّدْمِ (۱) ، حَتَّى يَصِلَ إِلَيْهَا طَالِبُهَا، وَيَخْتِلَهَا (۲) رَاصِدُها (۳) ، وَلكِنِّي أَضْرِبُ بِالْمُقْبِلِ إِلَى الْحَقِّ الْمُدْبِرَ عَنْهُ، وَبِالسَّامِعِ المُطِيعِ الْعَاصِيَ الْمُرِيبَ (۴) أَبَداً، حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي. فَوَاللهِ مَا زِلْتُ مَدْفُوعاً عَنْ حَقِّي، مُسْتَأْثَراً عَلَيَّ، مُنْذُ قَبَضَ اللهُ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ هذَا.

### in Persian

آماده نبرد

آگاهی و مظلومیت امام (ع) به خدا سوگند! از آگاهی لازمی برخوردارم و هرگز غافلگیر نمی شوم، که دشمنان ناگهان مرا محاصره کنند و با نیرنگ دستگیرم نمایند، من همواره با یاری انسان حق طلب، بر سر آن می کوبم که از حق روی گردان است، و با یاری فرمانبر مطیع، نافرمان اهل تردید را در هم می کوبم، تا آن روز که دوران زندگانی من به سر آید پس، سوگند به خدا، من همواره از حق خویش محروم ماندم، و از هنگام وفات پیامبر (ص) تا امروز حق مرا از من باز داشتند و به دیگری اختصاص دادند.

p: ۱۲۰

## Footnote

(١). When Amir al-mu'minin showed intention to chase Talhah and az-Zubayr he was advised to leave them on their own lest he received some harm from them. Amir al-mu'minin uttered these words in reply the sum total whereof is: "How long can I be a mere spectator to my right being snatched and keep quiet. Now so long as I have breath of life I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger."

Dabu` means badger. Its nickname is Umm `Amir and Umm Turrayq. It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and they do not have their fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly "Bow you head Umm Turrayq conceal yourself Umm `Amir." On repeating this sentence and patting the ground it conceals itself in a corner of the den. Then the hunter says "Umm `Amir is not in its den it is sleeping." On hearing this it stretches its limbs and feigns sleep. The hunter then puts the knot in its feet and drags it out and if falls like a coward into his hand without resistance.

## SERMON ٧

### in English

p: ١٢١

About the hypocrites

They (۱) have made Satan the master of their affairs and he has taken them as partners. He has laid eggs and hatched them in their bosoms. He creeps and crawls in their laps. He sees through their eyes and speaks with their tongues. In this way he has led them to sinfulness and adorned for them foul things like the action of one whom Satan has made partner in his domain and speaks untruth through his tongue.

**in Arabic**

[ ۷ ] ومن خطبه له علیه السلام

یذم فیها أتباع الشیطان

اتَّخَذُوا الشَّیْطَانَ لِأَمْرِهِمْ مِلاَکاً (۱) ، وَاتَّخَذَهُمْ لَهُ أَشْرَاکاً (۲) ، فَبَاضَ وَفَرَّخَ (۳) فِی صُدُورِهِمْ، وَدَبَّ وَدَرَجَ (۴) فی حُجُورِهِمْ، فَنَظَرَ بِأَعْیُنِهِمْ، وَنَطَقَ بِأَلسِنَتِهِمْ، فَرَکِبَ بِهِمُ الزَّلَلَ (۵) ، وَزَیَّنَ لَهُمُ الْخَطَلَ (۶) ، فِعْلَ مَنْ قَدْ شَرِکَهُ (۷) الشَّیْطَانُ فی سُلْطَانِهِ، وَنَطَقَ بِالبَاطِلِ عَلی لِسَانِهِ!

**in Persian**

نکوهش دشمنان

شناخت پیروان شیطان منحرفان شیطان را، معیار کار خود گرفتند، و شیطان نیز آنها را دام خود قرار داد، و در دلهای آنان تخم گذارد، و جوجه های خود را در دامانشان پرورش داد، پس با چشمهای آنان می نگریست، و با زبانهای آنان، سخن می گفت: پس با یاری آنها بر مرکب گمراهی سوار شد، و کردارهای زشت را در نظرشان زیبا جلوه داد، مانند رفتار کسی که نشان می داد در حکومت شیطان شریک است، و با زبان شیطان، باطل می گوید.

**Footnote**

(۱). Amir al-mu'minin says about the hypocrites (i.e. those who opposed him before and during his Caliphate) that they are partners in action of Satan and his helpers and supporters. He too has befriended them so much that he has made his abode with them resides on their bosoms lays eggs and hatches young one from them there while these young ones jump and play in their laps without demur. He means that Satanic evil ideas take birth in their bosoms and grow and thrive there. There is no restrain on them nor restriction of any kind. He has so permeated in their blood and mingled in their spirit that both have become completely unified. Now eyes are theirs but sight is his the tongue is

theirs but the words are his as the Prophet had said "Verily Satan permeates the progeny of Adam like blood." That is just as the circulation of blood does not stop in the same way the quick succession of Satan's evil ideas know no break and he draws man towards evil in sleep and wakefulness and in every posture rising or sitting. He so paints them with his dye that their word and action reflect an exact portrait of his word and action. Those whose bosoms shine with the effulgence of faith prevent such evil ideas but some are already ready to welcome those evils and these are the persons who under the garb of .Islam are ever after advancement of heresy

p: ۱۲۲

## SERMON ۸

### in English

Said about az-Zubayr at a time for which it was appropriate

He asserts that he swore allegiance to me with his hand but did not swear with his heart. (۱) So he does admit allegiance. As regards his claiming it otherwise than with his heart he should come forward with a clear argument for it. Otherwise he should return to (wherefrom he has gone out. (۲

### in Arabic

[ ۸ ] ومن كلام له عليه السلام

يعنى به الزبير فى حال اقتضت ذلك ويدعوه للدخول فى البيعه ثانيه

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ، وَلَمْ يُبَايِعْ بِقَلْبِهِ، فَقَدْ أَقَرَّ بِالبَيْعَهِ، وَادَّعَى الْوَلِيجَهَ (۱) ، فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ، وَإِلاَّ فَلْيَدخُلْ فِيمَا خَرَجَ مِنْهُ.

### in Persian

درباره زبير و بيعت او

پيمان شكنى زبير زبير، مى پندارد با دست بيعت كرد نه با دل، پس به بيعت با من اقرار كرده ولى مدعى انكار بيعت با قلب است، بر او لازم است بر اين ادعا دليل روشنى بياورد، يا به بيعت گذشته باز گردد

### Footnote

When after swearing allegiance on the hand of Amir al-mu'minin az-Zubayr ibn al- .(۱) `Awwam broke the allegiance then sometimes he put forth the excuse that he was forced to swear allegiance and that forced allegiance is no allegiance and sometimes he said that allegiance was only for show. His heart did not go in accord with it. As though he himself admitted with his tongue the duplicity of his outer appearance and inner self. But this excuse is like that of the one who reverts to apostasy after adopting Islam and to avoid penalty may say that he had accepted Islam only by the tongue not in the heart. Obviously such an excuse cannot be heard nor can avoid punishment by this argument. If az-Zubayr suspected that `Uthman was slain at Amir al-mu'minin's insistence this suspicion should have existed when he was taking oath for obedience and stretching his

hand for allegiance not now that his expectations were getting frustrated and hopes had .started dawning from somewhere else

p: ۱۲۳

(۲). Amir al-mu'minin has rejected his claim in short form thus: that when he admits that his hands had paid allegiance then until there is justification for breaking of the allegiance he should stick to it. But if according to him his heart was not in accord with it he should produce other proof for it. Since proof about the state of heart cannot be adduced how can he bring such proof and an assertion without proof is unacceptable to his mind.

## SERMON ۹

### in English

Cowardice of the people of Jamal

They (۱) thunder like clouds and shone like lightning but despite both these things they exhibited cowardice while we do not thunder till we pounce upon the foe nor do we show flow (of words) until we have not virtually rained.

### in Arabic

[ ۹ ] ومن كلام له عليه السلام

فى صفته وصفه خصومه ويقال إنّها فى أصحاب الجمل

وَقَدْ أَرْعَدُوا وَأَبْرَقُوا (۱) ، وَمَعَ هذَيْنِ الْأَمْرَيْنِ الْفَشَلُ (۲) ، وَلَسْنَا نُرْعِدُ حَتَّى نُوقِعَ (۳) ، وَلا نُسِيلُ حَتَّى نُمْطِرَ.

### in Persian

درباره پیمان شکنان

شناخت طلحه و زبیر (و اصحاب جمل) چون رعد خروشیدند، و چونان برق درخشیدند، اما کاری از پیش نبردند و سر انجام سست گردیدند، ولی ما اینگونه نیستیم، تا عمل نکنیم رعد و برقی نداریم، و تا نباریم سیل جاری نمی سازیم.

### Footnote

(۱). About the people of Jamal (i.e. the enemy in the battle of Jamal) Amir al-mu'minin says that they rose thundering shouting and stampeding but when encounter took place they were seen flying like straw. At one time they made loud claims that they would do this and would do that and now they showed such cowardice as to flee from the battle-field. About himself Amir al-mu'minin says that "We do not threaten the enemy before battle nor utter boasts nor terrorise the enemy by raising unnecessary cries because it is not the

way of the brave to use the tongue instead of the hand." That is why on this occasion he said to his comrades: "Beware of excessive talk as it is cowardice."

p: ١٢۴

## SERMON ۱۰

### in English

About Talhah and az-Zubayr

Beware! Satan (۱) has collected his group and assembled his horse-men and foot-soldiers. Surely with me is my sagacity. I have neither deceived myself nor ever been deceived. By Allah I shall fill to the brim for them a cistern from which I alone would draw .water. They can neither turn away from it nor return to it

### in Arabic

[ ۱۰ ] ومن خطبه له علیه السلام

یرید الشیطان أویکنی به عن قوم

أَلاَ وإِنَّ الشَّیْطَانَ قَدْ جَمَعَ حِزْبَهُ وَاسْتَجْلَبَ خَیْلَهُ وَرَجِلَهُ (۱) ، وإِنَّ مَعِی لَبَصِیرَتی: مَا لَبَّسْتُ عَلَی نَفْسِی (۲) ، وَلاَ لُبِّسَ عَلَیَّ. وَایْمُ اللهِ لَأُفْرِطَنَّ (۳) لَهُمْ حَوْضاً أَنَا مَاتِحُهُ (۴) ! لاَ یَصْدِرُونَ عَنْهُ (۵) ، وَلاَ یَعُودُونَ إِلَیْهِ.

### in Persian

حزب شیطان

آگاهی امام برای مقابله با اصحاب جمل آگاه باشید که شیطان حزب خود را جمع کرده، و سواره و پیاده های لشگر خود را فرا خوانده است، اما من آگاهی لازم به امور دارم، نه حق را پوشیده داشتم و نه حق بر من پوشیده ماند سوگند به خدا، گردابی، برای آنان بوجود آورم که جز من کسی نتواند آن را چاره سازد، آنها که در آن غرق شوند، هرگز نتوانند بیرون آیند، و آنها که گریختند، خیال بازگشتن نکنند.

### Footnote

When Talhah and az-Zubayr broke away by violating the Oath of allegiance and set .(۱) for Basrah in the company of `A'ishah Amir al-mu'minin spoke in these words which are .part of the long speech

Ibn Abi'l-Hadid has written that in this sermon Satan denotes the real Satan as well as Mu`awiyah because Mu`awiyah was secretly conspiring with Talhah and az-Zubayr and instigating them to fight against Amir al-mu'minin but the reference to the real Satan is .more appropriate obvious and in accord with the situation and circumstances

p: ۱۲۵

## SERMON ۱۱

### in English

Delivered in the Battle of Jamal when Amir al-mu'minin gave the standard to his son (Muhammad ibn al-Hanafiyyah (۱

Mountains (۲) may move from their position but you should not move from yours. Grit your teeth. Lend to Allah your head (in fighting for Allah give yourself to Allah). Plant your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their .numerical majority). And keep sure that succour is but from Allah the Glorified

### in Arabic

[ ۱۱ ] ومن كلام له عليه السلام

لابنه محمّد بن الحنفيه لمّا أعطاه الرايه يوم الجمل

تَزُولُ الْجِبَالُ وَلاَ تَزُلْ! عَضَّ عَلَى نَاجِذِکَ (۱) . أَعِرِ (۲) اللهَ جُمجُمَتَکَ، تِدْ (۳) فی الْأَرْضِ قَدَمَکَ، إرْمِ بِبَصَرِکَ أَقْصَی الْقَوْمِ، وَغُضَّ بَصَرَکَ (۴) ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللهِ سُبْحَانَهُ.

### in Persian

خطاب به محمد حنفیه

آموزش نظامی اگر کوهها از جای کنده شوند تو ثابت و استوار باش، دندانها را بر هم بفشار، کاسه سرت را به خدا عاریت ده، پای بر زمین میخکوب کن، به صفوف پایانی لشگر دشمن بنگر، از فراوانی دشمن چشم پوش، و بدان که پیروزی از سوی خدای سبحان است.

### Footnote

Muhammad ibn al-Hanafiyyah was Amir al-mu'minin's son but called Ibn Hanafiyyah .(۱) after his mother. His mother's name was Khawlah bint Ja`far. She was known as Hanafiyyah after her tribe Banu Hanifah. When people of Yamamah were declared apostates for refusing to pay zakat (religious tax) and were killed and their women-folk were brought to Medina as slave girls this lady also came to Medina with them. When her tribesmen came to know it they approached Amir al-mu'minin and requested him to save her from the blemish of slavery and protect her family honour and prestige. Consequently

Amir al-mu'minin set her free after purchasing and married here whereafter Muhammad .was born

p: ۱۲۶

Most historians have written his surname as Abu'l-Qasim. Thus the author of al-Isti`ab (vol. ۳ pp. ۱۳۶۶ ۱۳۶۷-۱۳۶۸ ۱۳۷۰ ۱۳۷۱-۱۳۷۲) has narrated the opinion of Abu Rashid ibn Hafs az-Zuhri that from among the sons of the companions (of the Prophet) he came across four individuals everyone of whom was named Muhammad and surnamed Abu'l-Qasim namely (I) Muhammad ibn al-Hanafiyyah (۲) Muhammad ibn Abu Bakr (۳) Muhammad ibn Talhah and (۴) Muhammad ibn Sa`d. After this he writes that Muhammad ibn Talhah's name and surname was given by the Prophet. al-Waqidi writes that the name and surname of Muhammad ibn Abu Bakr was suggested by `A'ishah. Apparently the Holy Prophet's giving the name of Muhammad ibn Talhah seems incorrect since from some traditions it appears that the Prophet had reserved it for a son of Amir al-mu'minin and he .was Muhammad ibn al-Hanafiyyah

As regards his surname it is said that the Prophet had particularised it and that he had told `Ali that a son would be born to you after me and I have given him my name and surname and after that it is not permissible for anyone in my people to have this name .and surname together

With this opinion before us how can it be correct that the Prophet had given this very name and surname to anyone else since particularisation means that no one else would share it. Moreover some people have recorded the surname of Ibn Talhah as Abu Sulayman instead of Abu'l-Qasim and this further confirms our view point. Similarly if the surname of Muhammad ibn Abu Bakr was on the ground that his son's name was Qasim who was among the theologians of Medina then what is the sense in `A'ishah having suggested it. If she had suggested it along with the name how could Muhammad ibn Abu Bakr tolerate it later on since having been brought up under the care of Amir al-mu'minin the Prophet's saying could not remain concealed from him. Moreover most people have .recorded his surname as Abu `Abd ar-Rahman which weakens the view of Abu Rashid

p: ۱۲۷

Let alone these people's surname being Abu'l-Qasim even for Ibn al-Hanafiyyah this surname is not proved. Although Ibn Khallikan (in Wafayat al-a`yan vol. ۴ p.۱۷۰) has taken that son of Amir al-mu'minin for whom the Prophet had particularised this surname to be Muhammad ibn al-Hanafiyyah yet al-`Allamah al-Mamaqani (in Tanqih al-maqal vol. ۳ :Part ۱ p. ۱۱۲) writes

In applying this tradition to Muhammad ibn al-Hanafiyyah Ibn Khallikan has got into confusion because the son of Amir al- mu'minin whom the Prophet's name and surname together have been gifted by the Prophet and which is not permissible to be given to any one else is to the awaited last Imam (may our lives be his ransom) and not to Muhammad ibn al-Hanafiyyah nor is the surname Abu'l- Qasim established for him rather some of the Sunnis being ignorant of the real intention of the Prophet have taken to mean Ibn al-.Hanafiyyah

However Muhammad ibn al-Hanafiyyah was prominent in righteousness and piety sublime in renunciation and worship lofty in knowledge and achievements and heir of his father in bravery. His performance in the battles of Jamal and Siffin had created such impression among the Arabs that even warriors of consequence trembled at his name. Amir al-mu'minin too was proud of his courage and valour and always placed him forward in encounters. ash-Shaykh al-Baha'i has written in al-Kashkul that `Ali ibn Abi Talib kept him abreast in the battles and did not allow Hasan and Husayn to go ahead and used to say "He is my son while these two are sons of the Prophet of Allah." When a Kharijite said to Ibn al-Hanafiyyah that `Ali thrust him into the flames of war but saved away Hasan and Husayn he replied that he himself was like the right hand and Hasan and Husayn like `Ali's two eyes and that `Ali protected his eyes with his right hand. But al-`Allamah al-Mamaqani has written in Tanqih al-Maqal that this was not the reply of Ibn al-Hanafiyyah but of Amir al-mu'minin himself. When during the battle of Siffin Muhammad mentioned this matter to Amir al-mu'minin in complaining tone he replied "You are my right hand ."whereas they are my eyes and the hand should protect the eyes

p: ۱۲۸

Apparently it seems that first Amir al-mu'minin must have given this reply and thereafter someone might have mentioned it to Muhammad ibn al-Hanafiyyah and he must have repeated the same reply as there could be no more eloquent reply than this one and its eloquence confirms the view that it was originally the outcome of the eloquent tongue of Amir al-mu'minin and was later appropriated by Muhammad al-Hanafiyyah. Consequently both these views can be held to be correct and there is no incongruity between them. However he was born in the reign of the second Caliph and died in the reign of `Abd al-Malik ibn Marwan at the age of sixty-five years. Some writers have recorded the year of his death as ٨٠ A.H. and others as ٨١ A.H. There is a difference about .the place of his death as well. Some have put it as Medina some Aylah and some Ta'if

(٢). When in the Battle of Jamal Amir al-mu'minin sent Muhammad ibn al-Hanafiyyah to the battle-field he told him that he should fix himself before the enemy like the mountain of determination and resoluteness so that the onslaught of the army should not be able to displace him and should charge the enemy with closed teeth because by pressing teeth over the teeth tension occurs in the nerves of the skull as a result of which the stroke of the sword goes amiss as he said at another place also viz. "Press together the teeth. It sends amiss the edge of the sword." Then he says "My child lend your head to Allah in order that you may be able to achieve eternal life in place of this one because for a lent article there is the right to get it back. Therefore you should fight being heedless of your life other- wise also if your mind clings to life you will hesitate to advance towards deathly encounters and that would tell upon your reputation of bravery. Look don't let your steps falter because the enemy is emboldened at the faltering of steps and faltering steps fastens the feet of the enemy. Keep the last lines of the enemy as your aim so that the enemy may be overawed with loftiness of your intentions and you may feel ease in tearing through their lives and their movement should also not remain concealed from you. Look do not pay heed to their superiority in numbers otherwise your valour and courage would suffer." This sentence can also mean that one should not wide open the eyes to be dazzled by the shining of weapons and the enemy may make an attack by taking advantage of the situation. Also always bear it in mind that victory is from Allah. "If Allah helps you no one can overpower you." Therefore instead of relying on material .means seek His support and succour

(Remember O' ye Believers!) If Allah helpeth you none shall overcome you...(Qur'an ۳:۱۵۹)

## SERMON ۱۲

### in English

When (۱) Allah gave him (Amir al-mu'minin) victory over the enemy at the Battle of Jamal one of his comrades said on that occasion "I wish my brother so-and-so had been present and he too would have seen what success and victory Allah had given you " :whereupon Amir al-mu'minin said

"?Did your brother hold me friend"

"He said: "Yes

:Then Amir al-mu'minin said

In that case he was with us. Rather in this army of ours even those persons were also present who are still in the loins of men and wombs of women. Shortly time will bring .them out and faith will get strength through them

### in Arabic

[ ۱۲ ] ومن كلام له عليه السلام

لمّا أظفره الله تعالى بأصحاب الجمل وقد قال له بعض أصحابه:وددت أن أخى فلاناً معك شاهداً ليرى ما نصرك الله به علىأعدائك

فَقَالَ لَهُ عَلَيْهِ السَّلامُ: أَهَوَى (۱) أَخِيكَ مَعَنَا؟ فَقَالَ: نَعَمْ. قَالَ: فَقَدْ شَهِدَنَا، وَلَقَدْ شَهِدَنَا! فِى عَسْكَرِنَا هذَا أَقْوَامٌ فى أَصْلَابِ الرِّجَالِ، وَأَرْحَامِ النِّسَاءِ، سَيَرْعَفُ بِهِمُ الزَّمَانُ، (۲) وَيَقْوَى بِهِمُ الْإِيمَانُ.

### in Persian

پس از پیروزی بر اصحاب جمل

شرکت آیندگان در پاداش گذشتگان (نقش نیت در پاداش اعمال) امام (ع) پرسید: آیا فکر و دل برادرت با ما بود؟ گفت: آری امام (ع) فرمود: پس او هم در این جنگ با ما بود، بلکه با ما در این نبرد شریکند آنهایی که حضور ندارند، در صلب پدران و رحم مادران می باشند، ولی با ما هم عقیده و آرمانند، به زودی متولد می شوند، و دین و ایمان به وسیله آنان تقویت می گردد.

p: ۱۳۰

**Footnote**

If a person falls short in his actions despite means and equipment this would be . (١) indicative of the weakness of his will. But if there is an impediment in the way of action or his life comes to an end as a result of which his action remains incomplete then in that case Allah would not deprive him of the reward on the basis that actions are judged by intention. Since his intention in any case was to perform the action therefore he should .deserve reward to some extent

In the case of action there may be absence of reward because action can involve show or pretence but intention is hidden in the depth of heart. It can have not a jot of show or affectation. The intention would remain at the same level of frankness truth perfection and correctness where it is even though there may be no action due to some impediment. Even if there is no occasion for forming intention but there is passion and zeal in the heart a man would deserve reward on the basis of his heart's feelings. This is to what Amir al-mu'minin has alluded in this sermon namely that "If your brother loved me he would ."share the reward with those who secured martyrdom for our support

## SERMON ١٣

### in English

(Condemning the people of Basrah (١

You were the army of a woman and in the command of a quadruped. When it grumbled you responded and when it was wounded (hamstrung) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your water is brackish. He who stays with you is laden with sins and he who forsakes you secures Allah's mercy. As though I see your mosque prominent resembling the surface of a boat while Allah has (sent chastisement from above and from below it and every one who is on it is drowned.(٢

p: ١٣١

Another version

By Allah your city would certainly be drowned so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich.

Another version

Like the bosom of a bird in deep sea.

Another version

Your city is the most stinking of all the cities as regards its clay the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins and he who is out of it enjoys Allah's forgiveness. It seems as though I look at this habitation of yours that water has so engulfed it that nothing can be seen of it except the highest part of mosque appearing like the bosom of a bird in deep sea.

**in Arabic**

[ ۱۳ ] ومن كلام له عليه السلام

فى ذم اهل البصره و بعد وقعه الجمل

كُنْتُمْ جُنْدَ الْمَرْأَهِ، وَأَتْبَاعَ البَهِيمَهِ (۱) ، رَغَا (۲) فَأَجَبْتُم، وَعُقِرَ(۳) فَهَرَبْتُمْ. أَخْلاَقُكُمْ دِقَاقٌ (۴) ، وَعَهْدُكُمْ شِقَاقٌ، وَدِيْنُكُمْ نِفَاقٌ، وَمَاؤُكُمْ زُعَاقٌ (۵) , المُقِيمُ بيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ (۶) بِذَنْبِهِ، وَالشَّاخِصُ عَنْكُمْ مُتَدَارَكٌ بِرَحْمَهٍ مِنْ رَبِّهِ. كَأَنِّى بِمَسْجِدِكُمْ كَجُؤْجُؤِ سَفِينَهٍ (۷) ، قَدْ بَعَثَ اللهُ عَلَيْها العَذَابَ مِنْ فَوْقِها وَمِنْ تَحتِها، وَغَرِقَ مَنْ فِى ضِمْنِها.

وفى روايه: وَأَيْمُ اللهِ لَتَغْرَقَنَّ بَلْدَتُكُمْ حَتَّى كَأَنِّى أَنْظُرُ إِلى مَسْجِدِهَا كَجُؤْجُؤِ سَفِينَهٍ، أَوْ نَعَامَهٍ جَاثِمَهٍ (۸) .

وفى روايه: كَجُؤْجُؤِ طَيْرٍ فى لُجَّهِ بَحْرٍ (۹) .

وفى روايه أخرى: بِلادُكُمْ أَنْتَنُ(۱۰) بِلَادِ اللهِ تُرْبَهً: أَقْرَبُهَا مِنَ الْمَاءِ وَ أَبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تِسْعَهُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَالْخَارِجُ بِعَفْوِ اللهِ. كَأَنِّى أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءَ, حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ الْمَسْجِدِ (۱۱) كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِى لُجَّهِ بَحْرٍ!

**in Persian**

سرزنش مردم بصره

عوامل سقوط جامعه (روانشناسی اجتماعی مردم بصره) شما سپاه یک زن بودید، و پیروان حیوان (شتر عایشه) تا شتر صدا می کرد می جنگیدید، و تا دست و پای آن قطع گردید فرار کردید، اخلاق شما پست، و پیمان شما از هم گسسته، دین شما دورویی، و آب آشامیدنی شما شور و ناگوار است، کسی که میان شما زندگی کند به کیفر گناهش گرفتار می شود، و آن کس که از شما دوری گزیند مشمول آمرزش پروردگار می گردد، گویا مسجد شما را می بینم که چون سینه کشتی غرق شده است، که عذاب خدا از بالا و پایین او را احاطه می کند، و سرنشینان آن همه غرق می شوند. و در روایتی است: سوگند به خدا، سرزمین شما را آب غرق می کند، گویا مسجد شما را می نگرم که چون سینه کشتی یا چونان شترمرغی که بر سینه خوابیده باشد بر روی آب مانده است. و در روایت دیگر: مانند سینه مرغ روی آب دریا. و در روایت دیگری آمده: خاک شهر شما بد بوترین خاکها است، از همه جا به آب نزدیکتر و از آسمان دورتر، و نه دهم شر و فساد در شهر شما نهفته است، کسی که در شهر شما باشد گرفتار گناه، و آنکه بیرون رود در پناه عفو خداست گویی شهر شما را می نگرم که غرق شده، و آب آن را فرا گرفته، چیزی از آن دیده نمی شود، مگر جاهای بلند مسجد، مانند سینه مرغ بر روی امواج آب دریا!

**Footnote**

(۱). Ibn Maytham writes that when the Battle of Jamal ended then on the third day after it Amir al-mu'minin said the morning prayer in the central mosque of Basrah and after finishing it stood on the right side of the prayer place reclining against the wall and delivered this sermon wherein he described the lowness of character of the people of Basrah and their slyness namely that they got enflamed at others' instigation without anything of their own and making over their command to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by practising double facedness. In this sermon woman implies `A'ishah and quadruped implies the camel (Jamal) after which this battle has been named the Battle of Jamal.'

p: ۱۳۳

This battle originated in this way that when although during the life time of `Uthman `A'ishah used to oppose him and had left for Mecca leaving him in siege and as such she had a share in his assassination details of which would be stated at some suitable place but when on her return from Mecca towards Medina she heard from `Abdullah ibn Salamah that after `Uthman allegiance had been paid to `Ali (as Caliph) she suddenly exclaimed "If allegiance has been paid to `Ali I wish the sky had burst on the earth. Let me go back to Mecca." Consequently she decided to return to Mecca and began saying "By Allah `Uthman has been killed helplessly. I shall certainly avenge his blood." On seeing this wide change in the state of affairs Abu Salamah said "What are you saying as you yourself used to say "Kill this Na`thal ; he had turned unbeliever." Thereupon she replied "Not only I but everyone used to say so; but leave these things and listen to what I am now saying that is better and deserves more attention. It is so strange that first he was called upon to repent but before giving him an opportunity to do so he has been killed." On this Abu Salamah recited the following verses addressing her:

You started it and now you are changing and raising storms of wind and rain.

You ordered for his killing and told us that he had turned unbeliever.

We admit that he has been killed but under your orders and the real Killer is one who ordered it.

.Nevertheless neither the sky fell over us nor did the sun and moon fall into eclipse

Certainly people have paid allegiance to one who can ward off the

( ۹۹ )

enemy with power and grandeur does not allow swords to come near him and loosens .the twist of the rope that is subdues the enemy

.He is always fully armed for combat and the faithful is never like the traitor

However when she reached Mecca with a passion for vengeance she began rousing the people to avenge `Uthman's blood by circulating stories of his having been victimised. The first to respond to this call was `Abdullah ibn `Amir al-Hadrami who had been the governor of Mecca in `Uthman's reign and with him Marwan ibn al-Hakam Sa`id ibn al-`As and other Umayyads rose to support her. On the other side Talhah ibn `Ubaydillah and az-Zubayr ibn al-`Awwam also reached Mecca from Medina. From Yemen Ya`la ibn Munabbih who had been governor there during `Uthman's caliphate and the former governor of Basrah `Abdullah ibn `Amir ibn Kurayz also reached there and joining together began preparing their plans. Battle had been decided upon but discussion was about the venue of confrontation. `A'ishah's opinion was to make Medina the venue of the battle but some people opposed and held that it was difficult to deal with Medinites and that some other place should be chosen as the venue. At last after much discussion it was decided to march towards Basrah as there was no dearth of men to support the cause. Consequently on the strength of `Abdullah ibn `Amir's countless wealth and the offer of six hundred thousand Dirhams and six hundred camels by Ya`la ibn Munabbih they prepared an army of three thousand and set off to Basrah. There was a small incident on the way on account of which `A'ishah refused to advance further. What happened was that at a place she heard the barking of dogs and enquired from the camel driver the name of the place. He said it was Haw'ab. On hearing this name she recalled the Prophet's admonition when he had said to his wives "I wish I could know at which of you the dogs of Haw'ab would bark." So when she realised that she herself was that one she got the camel seated by patting and expressed her intention to abandon the march. But the device of her companions saved the deteriorating situation. `Abdullah ibn az-Zubayr swore to assure her that it was not Haw'ab Talhah seconded him and for her

further assurance also sent for fifty persons to stand witness to it. When all the people were on one side what could a single woman do by opposing. Eventually they were .successful and `A'ishah resumed her forward march with the same enthusiasm

p: ۱۳۵

When this army reached Basrah people were first amazed to see the

( ۱۰۰ )

riding animal of `A'ishah. Jariyah ibn Qudamah came forward and said "O' mother of the faithful the assassination of `Uthman was one tragedy but the greater tragedy is that you have come out on this cursed camel and ruined your honour and esteem. It is better that you should get back." But since neither the incident at Haw'ab could deter her nor could the Qur'anic injunction: "Keep sitting in your houses" (۳۳:۳۳) stop her what effect .could these voices produce. Consequently she disregarded all this

When this army tried to enter the city the Governor of Basrah `Uthman ibn Hunayf came forward to stop them and when the two parties came face to face they drew their swords out of the sheaths and pounced upon each other. When a good number had been killed from either side `A'ishah intervened on the basis of her influence and the two groups agreed that till the arrival of Amir al-mu'minin the existing administration should continue and `Uthman ibn Hunayf should continue on his post. But only two days had elapsed when they made a nightly attack on `Uthman ibn Hunayf killed forty innocent persons beat `Uthman ibn Hunayf plucked every hair of his beard took him in their custody and shut him up. Then they attacked public treasury and while ransacking it killed twenty persons on the spot and beheaded fifty more after arresting them. Then they attacked the grain store whereupon an elderly noble of Basrah Hukaym ibn Jabalah could not control himself and reaching there with his men said to `Abdullah ibn az-Zubayr "Spare some of this grain for the city's populace. After all there should be a limit to oppression. You have spread killing and destruction all round and put `Uthman ibn Hunayf in confinement. For Allah's sake keep off these ruining activities and release `Uthman ibn Hunayf. Is there no fear of Allah in your hearts?" Ibn az-Zubayr said "This is vengeance of `Uthman's life." Hukaym ibn Jabalah retorted "Were those who have been killed assassins of `Uthman? By Allah if I had supporters and comrades I should have certainly avenged the blood of these Muslims whom you have killed without reason." Ibn az-Zubayr replied "We shall not give anything out of this grain nor will `Uthman ibn Hunayf be released." At last the battle raged between these two parties but how could a few individuals deal with such a big force? The result was that Hukaym ibn Jabalah his son al-Ashraf ibn Hukaym ibn Jabalah his brother ar-Ri'l ibn Jabalah and seventy persons of his

tribe were killed. In short killing and looting prevailed all round. Neither anyone's life was .secure nor was there any way to save one's honour or property

p: ۱۳۶

( ۱۰۱ )

When Amir al-mu'minin was informed of the march to Basrah he set out to stop it with a force which consisted of seventy of those who had taken part in the battle of Badr and four hundred out of those companions who had the honour of being present at the Allegiance of Ridwan (Divine Pleasure). When he stopped at the stage of Dhiqar he sent his son Hasan (p.b.u.h.) and `Ammar ibn Yasir to Kufah to invite its people to fighting. Consequently despite interference of Abu Musa al-Ash`ari seven thousand combatants from there joined Amir al- mu'minin's army. He left that place after placing the army under various commanders. Eye witnesses state that when this force reached near Basrah first of all a contingent of ansar appeared foremost. Its standard was held by Abu Ayyub al-Ansari. After it appeared another contingent of ۱۰۰۰ whose commander was Khuzaymah ibn Thabit al-Ansari. Then another contingent came in sight. Its standard was borne by Abu Qatadah ibn ar-Rabi` . Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their foreheads and veil of fear of Allah on their face. It seemed as if they were standing before the Divine Glory on the Day of Judgement. Their Commander rode a dark horse was dressed in white had black turban on his head and was reciting the Qur'an loudly. This was `Ammar ibn Yasir. Then another contingent appeared. Its standard was in the hand of Qays ibn Sa`d ibn `Ubadah. Then an army came to sight. Its leader wore white dress and had a black turban on his head. He was so handsome that all eyes centred around him. This was `Abdullah ibn `Abbas. Then followed a contingent of the companions of the Prophet. Their standard bearer was Qutham ibn al-`Abbas. Then after the passing of a few contingents a big crowd was seen wherein there was such a large number of spears that they were overlapping and flags of numerous colours were flying. Among them a big and lofty standard was seen with distinctive position. Behind it was seen a rider guarded by sublimity and greatness. His sinews were well-developed and eyes were cast downwards. His awe and dignity was such that no one could look at him. This was the Ever Victorious Lion of Allah namely `Ali ibn Abi Talib (p.b.u.h.). On his right and left were Hasan and Husayn (p.b.u.t.). In front of him Muhammad ibn al-Hanafiyyah walked in slow steps carrying the banner of victory and glory and on the back were the young men of Banu Hashim the people of Badr and `Abdullah ibn Ja`far ibn Abi Talib. When this army reached the place az-Zawiyah Amir al-mu'minin alighted from the horse and after performing four rak`ah of prayer put his

cheeks on the ground. When he lifted his head the ground was drenched with tears and :the tongue was uttering these words

p: ۱۳۷

( ۱۰۲ )

O' Sustainer of earth heaven and the high firmament this is Basrah. Fill our lap with its .good and protect us from its evils

Then proceeding forward he got down in the battle-field of Jamal where the enemy was already camping. First of all Amir al-mu'minin announced in his army that no one should attack another nor take the initiative. Saying this he came in front of the opposite army and said to Talhah and az-Zubayr "You ask `A'ishah by swearing in the name of Allah and His prophet whether I am not free from the blame of `Uthman's blood and whether I used the same words for him which you used to say and whether I pressurised you for allegiance or you swore it of your own free will." Talhah got exasperated at these words but az-Zubayr relented and Amir al-mu'minin turned back after it and giving the Qur'an to Muslim (a young man from the tribe of `Abd Qays) sent him towards them to pronounce to them the verdict of the Qur'an. But people took both of them within aim and covered this godly man with their arrows. Then `Ammar ibn Yasir went to canvass and convince them and caution them with the consequences of war but his words were also replied by arrows. Till now Amir al-mu'minin had not allowed an attack as a result of which the enemy continued feeling encouraged and went on raining arrows constantly. At last with the dying of a few valiant combatants consternation was created among Amir al-mu'minin's ranks and some people came with a few bodies before him and said "O' Commander of the faithful you are not allowing us to fight while they are covering us with arrows. How long can we let them make our bosoms the victim of their arrows and remain handfolded at their excesses?" At this Amir al-mu'minin did show anger but acting with restraint and endurance came to the enemy in that very form without wearing armour or any arm and shouted "Where is az-Zubayr?" At first az-Zubayr hesitated to come forward but he noticed that Amir al-mu'minin had no arms he came out. Amir al-mu'minin said to him "O' az-Zubayr you must remember that one day the Prophet told you that you would fight with me and wrong and excess would be on your side." az-Zubayr replied that he had said so. Then Amir al-mu'minin enquired "Why have you come then?" He replied that his memory had missed it and if he had recollected it earlier he would not have come that way. Amir al-mu'minin said "Well now you have recollected it" and he replied "Yes." Saying this he went straight to `A'ishah and told her that he was getting back. She asked him the reason and he replied "`Ali has reminded me a forgotten

matter. I had gone astray but now I have come on the right path and

p: ۱۳۸

( ۱۰۳ )

would not fight `Ali ibn Abi Talib at any cost." `A'ishah said "You have caught fear of the swords of the sons of `Abd al-Muttalib." He said "No" and saying this he turned the reins of his horse. However it is gratifying that some consideration was accorded to the Prophet's saying for at Haw'ab even after recollection of the Prophet's words no more than transient effect was taken of it. On returning after this conversation Amir al-mu'minin observed that they had attacked the right and left flanks of his army. Noticing this Amir al-mu'minin said "Now the plea has been exhausted. Call my son Muhammad." When he came Amir al-mu'minin said "My son attack them now." Muhammad bowed his head and taking the standard proceeded to the battle-field. But arrows were falling in such exuberance that he had to stop. When Amir al-mu'minin saw this he called out at him "Muhammad why don't you advance?" He said "Father in this shower of arrows there is no way to proceed. Wait till the violence of arrows subsides." He said "No thrust yourself in the arrows and spears and attack." Muhammad ibn al-Hanafiyyah advanced a little but the archers so surrounded him that he had to hold his steps. On seeing this a frown appeared on Amir al-mu'minin's fore-head and getting forward he hit the sword's handle on the Muhammad's back and said "This is the effect of your mother's veins." Saying this he took the standard from his hands and folding up his sleeves made such and attack that a tumult was created in the enemy's ranks from one end to the other. To whichever row he turned it became clear and to whatever side he directed himself bodies were seen falling and heads rolling in the hoofs of horses. When after convulsing the rows he returned to his position he said to Muhammad ibn al-Hanafiyyah "Look my son battle is fought like this." Saying this he gave the standard to him and ordered him to proceed. Muhammad advanced towards the enemy with a contingent of ansar. The enemy also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors also made the battle-field glory and .left heaps of dead bodies

p: ۱۳۹

From the other side also there was full demonstration of spirit of sacrifice. Dead bodies were falling one over the other but they continued sacrificing their lives devotedly around the camel. Particularly the condition of Banu Dabbah was that although their hands were being severed from the elbows for holding the reins of the camel and bosoms were being :pierced yet they had the following battle-song on their tongues

( ۱۰۴ )

.a) To us death is sweeter than honey. We are Banu Dabbah camel rearers

b) We are sons of death when death comes. We announce the death of `Uthman with the .edges of spears

.c) Give us back our chief and there is an end to it

The low character and ignorance from faith of these Banu Dabbah can be well understood by that one incident which al-Mada'ini has narrated. He writes that in Basrah there was a man with mutilated ear. He asked him its reason when he said "I was watching the sight of dead bodies in the battle-field of Jamal when I saw a wounded man who sometimes raised his head and sometimes dashed it back on the ground. I :approached near. Then the following two verses were on his lips

a) Our mother pushed us into the deep waters of death and did not get back till we had .thoroughly drunk

.b) By misfortune we obeyed Banu Taym who are none but slave men and slave girls

I told him it was not the time to recite verses; he should rather recall Allah and recite the" kalimat ash-shahadah (verse of testimony). On my saying this he saw me with angry looks and uttering a severe abuse and said "You are asking me to recite kalimat ash-shahadah get frightened at the last moment and show impatience." I was astonished to hear this and decided to return without saying anything further. When he saw me returning he said "Wait; for your sake I am prepared to recite but teach me." I drew close to teach him the kalimah when he asked me to get closer. When I got closer he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think it proper to molest a dying man and was about to get back abusing and cursing him when he asked

me to listen one more thing. I agreed to listen lest he had an unsatisfied wish. He said that when I should get to my mother and she enquired who had bitten my ear I should say that it was done by `Umayr ibn al-Ahlab ad-Dabbi who had been deceived by a woman aspiring to become the commander of the faithful (head of the state)."

( ۱۰۵ )

However when the dazzling lightning of swords finished the lives of thousands of persons and hundreds of Banu Azd and Banu Dabbah were killed for holding the rein of the camel Amir al-mu'minin ordered "Kill the camel for it is Satan." Saying this he made such a severe attack that the cries of "Peace" and "Protection" rose from all round. When he reached near the camel he ordered Bujayr ibn Duljah to kill the camel at once. Consequently Bujayr hit him with such full might that the camel fell in agony on the side of its bosom. No sooner than the camel fell the opposite army took to heels and the carrier holding `A'ishah was left lonely and unguarded. The companion of Amir al-mu'minin took control of the carrier and under orders of Amir al-mu'minin Muhammad ibn Abi Bakr .escorted `A'ishah to the house of Safiyyah bint al-Harith

This encounter commenced on the ۱۰th of Jumada ath-thaniyah ۳۶ A.H. in the afternoon and came to an end the same evening. In it from Amir al-mu'minin's army of twenty two thousand one thousand and seventy or according to another version five hundred persons were killed as martyrs while from `A'ishah's army of thirty thousand seventeen thousand persons were killed and the Prophet's saying "That people who assigned their affairs (of state) to a woman would never prosper" was fully corroborated. (al-Imamah (wa's-siyasah; Muruj adh-dhahab; al-`Iqd al-farid; at-Tarikh at Tabari

(۲). Ibn Abi'l-Hadid has written that as prophesied by Amir al-mu'minin Basrah got under floods twice - once in the days of al-Qadir Billah and once in the reign of al-Qa'im bi Amri'l-lah and the state of flooding was just this that while the whole city was under water but the top ends of the mosque were seen about the surface of the water and .looked like a bird sitting on the side of its bosom

p: ۱۴۱

## SERMON ۱۴

### in English

This also is in condemnation of the people of Basrah

Your earth is close to the sea and away from the sky. Your wits have become light and your minds are full of folly. You are the aim of the archer a morsel for the eater and an .easy prey for the hunter

### in Arabic

[ ۱۴ ] ومن كلام له عليه السلام

فى مثل ذلک

أَرْضُكُمْ قَرِيبَةٌ مِنَ المَاءِ، بَعِيدَةٌ مِنَ السَّماءِ، خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ (۱) ، فَأَنْتُمْ غَرَضٌ (۲) لِنَابِلٍ (۳) ، وَأُكْلَةٌ لِآكِلٍ، وَفَرِيسَةٌ لِصائِلِ (۴) .

### in Persian

در نکوهش مردم بصره

نقش عوامل محیط در انسان سرزمین شما به آب نزدیک و از آسمان دور است، عقلهای شما سست و افکار شما سفیهانه است پس شما نشانه ای برای تیرانداز، و لقمه ای برای خورنده، و صیدی برای صیاد می باشید.

## SERMON ۱۵

### in English

:After resuming the land grants made by `Uthman ibn `Affan he said

By Allah even if I had found that by such money women have been married or slave-maids have been purchased I would have resumed it because there is wide scope in dispensation of justice and he who finds it hard to act justly should find it harder to deal .with injustice

### in Arabic

[ ۱۵ ] ومن كلام له عليه السلام

فيما ردّه على المسلمين من قطائع عثمان (۱)

وَاللهِ لَوْ وَجَدْتُهُ قَدْ تُزُوِّجَ بِهِ النِّسَاءُ، وَمُلِكَ بِهِ الْإِمَاءُ، لَرَدَدْتُهُ ;فَإِنَّ فی الْعَدْلِ سَعَهً. وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ، فَالْجَوْرُ عَلَيْهِ أَضيَقُ!

p: ۱۴۲

**in Persian**

در برگرداندن بیت المال

سیاست اقتصادی امام (ع) به خدا سوگند، بیت المال تاراج شده را هر کجا که بیابم به صاحبان اصلی آن باز می گردانم، گر چه با آن ازدواج کرده، یا کنیزانی خریده باشند، زیرا در عدالت گشایش برای عموم است، و آن کس که عدالت بر او گران آید، تحمل ستم برای او سخت تر است.

## SERMON ۱۶

**in English**

Delivered when allegiance was sworn to him at Medina

The responsibility for what I say is guaranteed and I am answerable for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allah to peoples) is prevented by piety from falling into doubts. You should know that the same .troubles have returned to you which existed when the Prophet was first sent

By Allah who sent the Prophet with faith and truth you will be severely subverted bitterly shaken as in sieving and fully mixed as by spooning in a cooking pot till your low persons become high and high ones become low those who were behind would attain forward positions and those who were forward would become backward. By Allah I have not concealed a single word or spoken any lie and I had been informed of this event and of .this time

Beware that sins are like unruly horses on whom their riders have been placed and their reins have been let loose so that they would jump with them in Hell. Beware that piety is like trained horses on whom the riders have been placed with the reins in their hands so that they would take the riders to Heaven. There is right and wrong and there are followers for each. If wrong dominates it has (always) in the past been so and if truth goes down that too has often occurred. It seldom happens that a thing that lags behind .comes forward

p: ۱۴۳

ash-Sharif ar-Radi says: In this small speech there is more beauty than can be appreciated and the quantity of amazement aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth and no one can understand what I am saying unless one has attained this art and known its details.

... No one appreciates it except those who know (Qur'an ۲۹:۴۳)

From the same Sermon

He who has heaven and hell in his view has no other aim. He who attempts and acts quickly succeeds while the seeker who is slow may also entertain hope and he who falls short of action faces destruction in Hell. On right and left there are misleading paths. Only the middle way is the (right) path which is the Everlasting Book and the traditions of the Prophet. From it the sunnah has spread out and towards it is the eventual return.

He who claims (otherwise) is ruined and he who concocts falsehood is disappointed. He who opposes (۱) right with his face gets destruction. It is enough ignorance for a man not to know himself. He who is strong rooted (۲) in piety does not get destruction and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allah and condemn only his own self.

**in Arabic**

[ ۱۶ ] من كلام له عليه السلام

لمّا بويع بالمدينه وفيها يخبر الناس بعلمه بما تؤول إليه أحوالهم وفيها يقسمهم إلى أقسام:

ذِمَّتى (۱) بِمَا أَقُولُ رَهِينَهٌ (۲) وَأَنَا بِهِ زَعِيمٌ (۳) . إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ (۴) عَمَّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ (۵) ، حَجَزَتْهُ (۶) التَّقْوَى عَنْ تَقَحُّم الشُّبُهَاتِ (۷) . أَلاَ وَإنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا (۸) يَوْمَ بَعَثَ اللهُ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. وَالَّذِى بَعَثَهُ بِالْحَقِّ لَتُبَلْبَلُنَّ (۹) بَلْبَلَهً، وَلَتُغَرْبَلُنَّ (۱۰) غَرْبَلَهً، وَلَتُسَاطُنَّ (۱۱) سَوْطَ الْقِدْرِ(۱۲) ، حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلاَكُمْ، وَأَعْلاَكُمْ أَسْفَلَكُمْ، وَلَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَّرُوا، وَلَيُقَصِّرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا. وَاللهِ مَا كَتَمْتُ وَشْمَهً (۱۳) ، وَلا كَذَبْتُ كِذْبَهً، وَلَقَدْ نُبِّئْتُ بِهذَا الْمَقَامِ وَهذَا الْيَوْمِ. أَلاَ وَإنَّ الْخَطَايَا خَيْلٌ شُمُسٌ (۱۴) حُمِلَ عَلَيْهَا أَهْلُها، وَخُلِعَتْ لُجُمُهَا (۱۵) ، فَتَقَحَّمَتْ (۱۶) بِهِمْ فى النَّار. أَلاَ وَإِنَّ التَّقْوَى مَطَايَا ذُلُلٌ (۱۷) ، حُمِلَ عَلَيْهَا أَهْلُهَا، وَأُعْطُوا أَزِمَّتَها، فَأَوْرَدَتْهُمُ الْجَنَّهَ. حَقٌّ وَبَاطِلٌ، وَلِكُلٍّ أَهْلٌ، فَلَئِنْ أَمِرَ الْبَاطِلُ لَقَدِيماً فَعَلَ، وَلَئِنْ قَلَّ الْحقُّ فَلَرُبَّمَا وَلَعَلَّ، وَلَقَلَّمَا أَدْبَرَ شَىءٌ فَأَقْبَلَ!

قال السيد الشريف: وأقول: إنّ فى هذا الكلام الأدنى من مواقع الإحسان ما لاتبلغه مواقع الاستحسان، وإنّ حظ العجب منه أكثر من حظ العجب به. وفيه مع الحال التى وصفنا زوائد من الفصاحه لا يقوم بها لسان، ولا يَطَّلع فَجها إنسان (۱۸) ، ولا يعرف ما أقول إلاّ من ضرب فى هذه الصناعه بحق، وجرى فيها على عرق (۱۹) ، (وَمَا يَعْقِلُهَا إلاّ العَالِمونَ).

ومن هذه الخطبه وفيها يقسّم الناس إلى ثلاثه أصناف

شُغِلَ مَنِ الْجَنَّهُ وَالنَّارُ أَمَامَهُ! سَاعٍ سَرِيعٌ نَجَا، وَطَالِبٌ بَطِىءٌ رَجَا، وَمُقَصِّرٌ فى النَّارِ هَوَى. اَلْيَمِينُ وَالشِّمالُ مَضَلَّهٌ، وَالطَّرِيقُ الْوُسْطَى هِىَ الْجَادَّهُ (۲۰) ، عَلَيْهَا يَاقِى الْكِتَابِ وَآثَارُ النُّبُوَّه، وَمِنْهَا مَنْفَذُ السُّنَّهِ، وَإلَيْهَا مَصِيرُ الْعَاقِبَهِ. هَلَكَ مَنِ ادَّعى، وَخَابَ مَنِ افْتَرَى. مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ. وَكَفَى بِالْمَرْءِ جَهْلاً أَلاَّ يَعْرِفَ قَدْرَهُ. لاَيَهْلِكُ عَلَى التَّقْوَى سِنْخُ (۲۱) أَصْلٍ، وَلاَ يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ. فَاسْتَتِرُوا فِى بُيُوتِكُمْ، وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ، وَالتَّوْبَهُ مِنْ وَرَائِكُمْ، وَلاَ يَحْمَدْ حَامِدٌ إلاَّ رَبَّهُ، وَلاَ يَلُمْ لاَئِمٌ إلاَّ نَفْسَهُ.

p: ۱۴۵

**in Persian**

به هنگام بیعت در مدینه

اعلام سیاستهای حکومتی آنچه می گویم به عهده می گیرم، و خود به آن پای بندم، کسی که عبرتها برای او آشکار شود، و از عذاب آن پند گیرد، تقوی و خویشتن داری او را از سقوط در شبهات نگه می دارد، آگاه باشید، تیره روزیها و آزمایشها، همانند زمان بعثت پیامبر (ص) بار دیگر به شما روی آورد. سوگند به خدایی که پیامبر (ص) را به حق مبعوث کرد، سخت آزمایش می شوید، چون دانه ای که در غربال ریزند، یا غذایی که در دیگ گذارند، به هم خواهید ریخت، زیر و رو خواهید شد، تا آنکه پایین به بالا، و بالا به پایین رود، آنان که سابقه ای در اسلام داشتند، و تاکنون منزوی بودند، بر سر کار می آیند، و آنها که به ناحق، پیشی گرفتند، عقب زده خواهند شد فضائل اخلاقی امام (ع) به خدا سوگند، کلمه ای از حق را نپوشاندم، هیچگاه دروغی نگفته ام، از روز نخست، به این مقام خلافت، و چنین روزی خبر داده شدم، آگاه باشید همانا گناهان چون مرکبهای بدرفتارند، که سواران خود (گناهکاران) را عنان رهاشده در آتش دوزخ می اندازند، اما تقوی، چونان مرکبهای فرمانبرداری هستند که سواران خود را، عنان بر دست، وارد بهشت جاویدان می کنند. حق و باطل همیشه در پیکارند، و برای هر کدام

طرفدارانی است، اگر باطل پیروز شود، جای شگفتی نیست، از دیرباز چنین بود، و اگر طرفداران حق اندکند، چه بسا روزی فراوان گردند، و پیروز شوند، اما کمتر اتفاق می افتد که چیز رفته باز گردد. (کلمات امام (ع) پیرامون حق و باطل، از سخنان نیکویی است که کلام کسی از سخن سرایان به آن نخواهد رسید، و بیش از آنچه که ما در شگفت شویم، شگفتی، برابر آن فرومانده است، در این کلمات امام (ع) ریزه کاریهایی از فصاحت است که نه زبان قدرت شرح آن را دارد، و نه انسانی می تواند از دره های عمیق آن بگذرد، این اعتراف مرا کسانی که در فصاحت پیشگامند و با سابقه، درک می کنند.

p: ۱۴۶

سرگردانی مردم، و ضرورت تقوا آن کس که بهشت و دوزخ را پیش روی خود دارد، در تلاش است برخی از مردم به سرعت به سوی حق پیش می روند، که اهل نجاتند، و بعضی به کندی می روند و امیدوارند، و دیگری کوتاهی می کند و در آتش جهنم گرفتار است، چپ و راست گمراهی، و راه میانه، جاده مستقیم الهی است که قرآن و آثار نبوت، آن را سفارش می کند، و گذرگاه سنت پیامبر (ص) است، و سرانجام بازگشت همه بدان سو است. ادعاکننده باطل نابود شد، و دروغگو زیان کرد، هر کس با حق درافتاد هلاک گردید، نادانی انسان همین بس که قدر خویش نشناسد. آنچه بر اساس تقوی پایه گذاری شود، نابود نگردد، کشتزاری که با تقوی آبیاری شود، تشنگی ندارد. مردم! به خانه های خود روی آورید، مسائل میان خود را اصلاح کنید، توبه و بازگشت پس از زشتیها میسر است، جز پروردگار خود، دیگری را ستایش نکنید، و جز خویشتن خویش دیگری را سرزنش ننمایید.

**Footnote**

In some versions after the words "man abda safhatahu lilhaqqi halaka:" the words .(۱) "`inda jahalati'n-nas" also occur. In that case the meaning of this sentence would be that .he who stands in face of right dies in the estimation of the ignorant

Piety is the name of heart and mind being affected and impressed by the Divine .(۲) Greatness and Glory as an effect of which the spirit of man becomes full of fear of Allah and its inevitable result is that engrossment in worship and prayer increases. It is impossible that heart may be full of Divine fear and there be no manifestation of it in actions and deeds. And since worship and submission reform the heart and nurture the spirit purity of heart increases with the increase of worship. That is why in the Qur'an "taqwa" (piety) has been applied sometimes to fear sometimes to worship and devotion and sometimes to purity of heart and spirit. Thus in the verse "wa iyyaya fattaqun" (and Me you fear [۱۶:۲]) taqwa implies fear in the verse "ittaqu'l-laha haqqa tuqatihi" (worship Allah as He ought to be worshipped [۳:۱۰۲]) taqwa implies worship and devotion and in the verse "wa yakhsha'l-laha wa yattaqhi faulaika humu'l-faizun" (۲۴:۵۲) taqwa implies purity .of spirit and cleanliness of heart

p: ۱۴۷

In the traditions taqwa has been assigned three degrees. The first degree is that a man should follow the injunctions and keep aloof from prohibitions. The second degree is that recommended matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts one may abstain from the permissible as well. The first degree is for the common men the second for the nobles and the third for :high dignitaries. Allah has referred to these three degrees in the following verse

On those who believe and do good is no blame for what they ate (before) when they did guard themselves and did believe and did good still (furthermore) they guard themselves (and do good; and Allah loveth the doers of good. (Qur'an ۵:۹۳

Amir al-mu'minin says that only action based on piety is lasting and only that action will blossom and bear fruit which is watered by piety because worship is only that wherein the :feeling of submission exists. Thus Allah says

Is he therefore better who hath laid his foundation on fear of Allah and (His) goodwill or he who layeth his foundation on the brink of a crumbling hollowed bank so it crumbled (down with him into the fire of Hell... (Qur'an ۹:۱۰۹

Consequently every such belief as is not based on knowledge and conviction is like the edifice erected without foundation wherein there is no stability or firmness while every .action that is without piety is like the plantation which withers for lack of watering

p: ۱۴۸

## SERMON ۱۷

### in English

.About those who sit for dispensation of justice among people but are not fit for it

Among (۱) all the people the most detested before Allah are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him is himself misled from the guidance of those preceding him misleads those who follow him in his life or after his death carries the weight of others' .sins and is entangled in his own mis-deeds

The other man is he who has picked up ignorance. He moves among the ignorant is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty till when he has quenched his thirst .from polluted water and acquired meaningless things

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider's web not knowing whether he was right or wrong. If he is right he fears lest he erred while if he is wrong he hopes he is right. He is ignorant wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the .wind scatters the dry leaves

p: ۱۴۹

By Allah he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts and properties (that have been wrongly disposed of) are grumbling against him.

I complain to Allah about persons who live ignorant and die misguided. For them nothing is more worthless than Qur'an if it is recited as it should be recited nor anything more valuable than the Qur'an if its verses are removed from their places nor anything more vicious than virtue nor more virtuous than vice.

**in Arabic**

[ ۱۷ ] ومن كلام له عليه السلام

فى صفه من يتصدّى للحكم بين الْأُمه وليس لذلك بأَهل

وفيها: أبغض الخلائق إلى الله صنفان

الصنف الأول : إِنَّ أَبْغَضَ الْخَلاَئِقِ إِلَى اللهِ رَجُلانِ: رَجُلٌ وَكَلَهُ اللهُ إِلَى نَفْسِهِ (۱) ، فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ (۲) ، مَشْغُوفٌ (۳) بِكَلاَمِ بِدْعَهٍ (۴) ، وَدُعَاءِ ضَلاَلَهٍ، فَهُوَ فِتْنَهٌ لِمَنِ افْتَتَنَ بِهِ، ضَالٌّ عَنْ هَدْيِ مَنْ كَانَ قَبْلَهُ، مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِى حَيَاتِهِ وَبَعْدَ وَفَاتِهِ، حَمَّالٌ خَطَايَا غَيْرِهِ، رَهْنٌ بِخَطِيئَتِهِ (۵) .

الصنف الثانى : وَرَجُلٌ قَمَشَ جَهْلاً (۶) ، مُوضِعٌ فى جُهَّالِ الْأُمَّهِ (۷) ، عَادٍ (۸) فى أَغْبَاشِ (۹) الْفِتْنَهِ، عِمٍ (۱۰) بِمَا فى عَقْدِ الْهُدْنَهِ (۱۱) ، قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِماً وَ لَيْسَ بِهِ، بَكَّرَ فَاسْتَكْثَرَ مِنْ جَمْعٍ، مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ، حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ (۱۲) ، وَاكْتَنَزَ (۱۳) مِن غَيْرِ طَائِلٍ (۱۴) ، ( ۱۱۷ )

p: ۱۵۰

جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ (۱۵) مَا الْتَبسَ عَلَى غيْرِهِ (۱۶) ، فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْواً (۱۷) رَثّاً (۱۸) مِنْ رَأْيِهِ، ثُمَّ قَطَعَ بِهِ، فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ العَنْكَبُوتِ: لاَ يَدْرِي أَصَابَ أَمْ أَخْطَأَ، فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ، وإِنْ أَخْطَأَ رَجَا أنْ يَكُونَ قَدْ أَصَابَ. جَاهِلٌ خَبَّاطُ (۱۹) جهلات، عَاشٍ (۲۰) رَكَّابُ عَشَوَاتٍ (۲۱) ، لَمْ يَعَضَّ عَلَى الْعِلْمِ بِضِرْسٍ قَاطِعٍ. يُذْرِو (۲۲) الرِّوَايَاتِ ذَرْوَ الرِّيحِ الهَشِيمَ (۲۳) ، لاَ مَلِيٌّ (۲۴) وَاللهِ بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ، وَلاَ أَهْلٌ لِمَا قُرِّظَ بِهِ (۲۵) ، لاَ يَحْسَبُ العِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ، وَلاَ يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَباً لِغَيْرِهِ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ (۲۶) لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ، تَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءُ، وَتَعَجُّ مِنْهُ المَوَارِيثُ (۲۷) . إِلَى اللهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَّالاً، وَيَمُوتُونَ ضُلاَّلاً، لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ (۲۸) مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلاَوَتِهِ، وَلاَ سِلْعَةٌ أَنْفَقُ (۲۹) بَيْعاً وَلاَ أَغْلَى ثَمَناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ، وَلاَ عِنْدَهُمْ أَنْكَرُ مِنَ المَعْرُوفِ، وَلاَ أَعْرَفُ مِنَ المُنكَرِ!

## in Persian

داوران ناشایست

شناخت بدترین انسانها دشمن ترین آفریده ها، نزد خدا دو نفرند، مردی که خدا او را به حال خود گذاشته، و از راه راست دور افتاده است، دل او شیفته بدعت، و مردم را گمراه کرده، به فتنه انگیزی می کشاند، و راه رستگاری گذشتگان را گم کرده، و طرفداران خود و آیندگان را گمراه ساخته است، بار گناه دیگران را بر دوش کشیده، و گرفتار زشتیهای خود نیز می باشد. و مردی که مجهولاتی به هم بافته، و در میان انسانهای نادان امت، جایگاهی پیدا کرده است. در تاریکیهای فتنه فرو رفته، و از مشاهده صلح و صفا کور است، آدم نماها او را عالم نامیدند که نیست، چیزی را بسیار جمع آوری می کند که اندك آن به از بسیار است، تا آنکه از آب گندیده سیراب شود، و دانش و اطلاعات بیهوده فراهم آورد. روانشناسی مدعیان دروغین قضاوت در میان مردم با نام قاضی به داوری می نشیند، و حل مشکلات دیگری را به عهده می گیرد، پس اگر مشکلی پیش آید، با حرفهای پوچ و توخالی، و رای و نظر دروغین، آماده رفع آن می شود. سپس اظهارات پوچ خود را باور می کند، عنکبوتی را می ماند که در شبهات و بافته های تار خود چسبیده، نمی داند که درست حکم کرده یا برخطاست؟ اگر بر صواب باشد می ترسد که خطا کرده، و اگر بر خطاست، امید دارد که رای او درست باشد. نادانی است که راه جهالت می پوید، کوری است که در تاریکی گمشده خود را می جوید، از روی علم و یقین سخن نمی گوید، روایات را بدون آگاهی نقل می کند، چون تندبادی که گیاهان خشك را بر باد دهد، روایات را زیر و رو می کند، که بی حاصل است. به خدا سوگند نه راه صدور حکم مشکلات را می داند، و نه برای منصب قضاوت اهلیت دارد، آنچه را که نپذیرد علم به حساب نمی آورد، و جز راه و رسم خویش، مذهبی را حق نمی داند، اگر حکمی را نداند آن را می پوشاند تا نادانی او آشکار نشود، خون بی گناهان از حکم ظالمانه او در جوشش، و فریاد میراث بر باد رفتگان بلند است. به خدا شکایت می کنم از مردمی که در جهالت زندگی می کنند، و با گمراهی می میرند، در میان آنها، کالایی خوارتر از قرآن نیست، اگر آن را آنگونه که باید بخوانند، و متاعی سودآورتر، گرانبهاتر از قرآن نیست، اگر آن را تحریف کنند، و در نزد آنان، چیزی زشت تر از معروف، و نیکوتر از منکر نیست

p: ۱۵۱

### Footnote

Amir al-mu'minin has held two categories of persons as the most detestable by Allah .(۱) and the worst among people. Firstly those who are misguided even in basic tenets and are busy in the spreading of evil. Secondly those who abandon the Qur'an and sunnah and pronounce injunctions through their imagination. They create a circle of their devotees and popularise the religious code of law concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves but the seed of misguidance sown by them bears fruit and growing into the form of a big tree provides asylum to the misguided and this misguidance goes on multiplying. And since these very people are the real originators the weight of other's sins is also on :their shoulders as the Qur'an says

And certainly they shall bear their own burdens and (other) burdens with their own (burdens... (۲۹:۱۳

## SERMON ۱۸

### in English

Amir al-mu'minin said in disparagement of the differences of view among the .theologians

When (۱) a problem is put before anyone of them he passes judgement on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the chief who had appointed them and he confirms all the verdicts although their Allah is One (and the same) their Prophet is one .((and the same) their Book (the Qur'an) is one (and the same

Is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it ?but they disobeyed Him

p: ۱۵۲

Or (is it that) Allah sent an incomplete Faith and sought their help to complete it? Or they are His partners in the affairs so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah the Glorified says:

We have not neglected anything in the Book (Qur'an . . .

(Qur'an ٦:٣٨) . . .

Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear its amazements will never pass away and its intricacies cannot be cleared except through itself.

And says that one part of the Qur'an verifies another part and that there is no divergence in it as He says:

And if it had been from any other than Allah they would surely have found in it much . . . discrepancy. (Qur'an ۴ :٨٢)

**in Arabic**

[ ١٨ ] ومن كلام له عليه السلام

فى ذمّ اختلاف العلماءِ فى الفتيا

وفيه يذم أهل الرأى ويكل أمر الحكم فى أمور الدين للقرآن

ذم اهل الرأى

تَرِدُ عَلَى أحَدِهِمُ القَضِيَّهُ فى حُكْمٍ مِنَ الْأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ، ثُمَّ تَرِدُ تِلْكَ القَضِيَّهُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيها بِخِلافِ قَوْلِهِ، ثُمَّ يَجْتَمِعُ الْقُضَاهُ بِذلِكَ عِنْدَ الْإِمَامِهِم الَّذِى اسْتَقْضَاهُم (١) ، فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً- وَإِلهُهُمْ وَاحِدٌ! وَنَبِيُّهُمْ وَاحِدٌ! وَكِتَابُهُمْ وَاحِدٌ! أَفَأَمَرَهُمُ اللهُ سُبْحَانَهُ بِالْاخْتلَافِ فَأَطَاعُوهُ! أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ!

p: ١٥٣

الحکم القرآن

أَمْ أَنْزَلَ اللهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ! أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللهُ سُبْحَانَهُ دِيناً تَامًّا فَقَصَّرَ الرَّسُولُ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ وَاللهُ سُبْحَانَهُ يَقُولُ: (مَا فَرَّطْنَا فى الْكِتَابِ مِنْ شَيْءٍ) وَفِيهِ تِبْيَانٌ لِكُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً، وَأَنَّهُ لاَ اخْتِلافَ فِيهِ، فَقَالَ سُبْحَانَهُ: (وَلَوْ كَانَ مِنْ عِنْدِ غَيرِ اللهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثِيراً). وَإِنَّ الْقُرآنَ ظَاهِرُهُ أَنِيقٌ (۲) ، وَبَاطِنُهُ عَمِيقٌ، لاَ تَفْنَى عَجَائِبُهُ، وَلاَتَنْقَضِى غَرَائِبُهُ، وَلاَ تُكْشَفُ الظُّلُمَاتُ إلاَّ بِهِ.

**in Persian**

نکوهش اختلاف عالمان

دعوایی نسبت به یکی از احکام اجتماعی نزد عالمی می برند که با رای خود حکمی صادر می کند، پس همان دعوی را نزد دیگری می برند که او درست برخلاف رای اولی، حکم می دهد، سپس همه قضات نزد رییس خود که آنان را به قضاوت منصوب کرد، جمع می گردند، او رای همه را بر حق می شمارد!! مبانی وحدت امت اسلامی در صورتیکه خدایشان یکی، پیغمبرشان یکی، و کتابشان یکی است، آیا خدای سبحان، آنها را به اختلاف فرمود؟ که اطاعت کردند؟ یا آنها را از اختلاف پرهیز داد و معصیت خدا نمودند؟ آیا خدای سبحان، دین ناقصی فرستاد و در تکمیل آن از آنها استمداد کرده است؟ آیا آنها شرکاء خدایند که هر چه می خواهند در احکام دین بگویند، و خدا رضایت دهد؟ آیا خدای سبحان، دین کاملی فرستاد پس پیامبر (ص) در ابلاغ آن کوتاهی ورزید؟ در حالی که خدای سبحان می فرماید: (ما در قرآن چیزی را فروگذار نکردیم) و فرمود: (در قرآن بیان هر چیزی است) و یادآور شدیم که: بعض قرآن گواه بعض دیگر است و اختلافی در آن نیست. پس خدای سبحان فرمود: (اگر قرآن از طرف غیر خدا نازل می شد اختلافات زیادی در آن می یافتند) همانا قرآن دارای ظاهری زیبا، و باطنی ژرف و ناپیداست، مطالب شگفت آور آن تمام نمی شود، و اسرار نهفته آن پایان نمی پذیرد، و در تاریکیها بدون قرآن بر طرف نخواهد شد

p: ۱۵۴

## Footnote

It is a disputed problem that where there is no clear argument about a matter in the .(۱) religious law whether there does in reality exist an order about it or not. The view adopted by Abu'l-Hasan al-Ash`ari and his master Abu `Ali al-Jubba'i is that in such a case Allah has not ordained any particular course of action but He assigned the task of finding it out and passing a verdict to the jurists so that whatever they hold as prohibited would be deemed prohibited and whatever they regard permissible would be deemed permissible. And if one has one view and the other another then as many verdicts will exist as there are views and each of them would represent the final order. For example if one scholar holds that barley malt is prohibited and another jurist's view is that it is permissible then it would really be both prohibited and permissible. That is for one who holds it prohibited its use would be prohibited while for the other its use would be permissible. About this (theory of) correctness Muhammad ibn Abdi'l-Karim ash-:Shahrastani writes

A group of theorists hold that in matters where ijtihad (research) is applied there is no settled view about permissibility or otherwise and lawfulness and prohibition thereof but whatever the mujtahid (the researcher scholar) holds is the order of Allah because the ascertainment of the view of Allah depends upon the verdict of the mujtahid. If it is not so there will be no verdict at all. And according to this view every mujtahid would be correct (in his opinion. (al-Milal wa'l-nihal p.۹۸

p: ۱۵۵

In this case the mujtahid is taken to be above mistake because a mistake can be deemed to occur where a step is taken against reality but where there is no reality of verdict mistake has no sense. Besides this the mujtahid can be considered to be above mistake if it is held that Allah being aware of all the views that were likely to be adopted has ordained as many final orders as a result of which every view corresponds to some such order or that Allah has assured that the views adopted by the mujtahids should not go beyond what He has ordained or that by chance the view of every one of them would .after all correspond to some ordained order or other

The Imamiyyah sect however has different theory namely that Allah has neither assigned to anyone the right to legislate nor subjected any matter to the view of the mujtahid nor in case of difference of views has He ordained numerous real orders. Of course if the mujtahid cannot arrive at a real order then whatever view he takes after research and probe it is enough for him and his followers to act by it. Such an order is the apparent order which is a substitute for the real order. In this case he is excused for missing the real order because he did his best for diving in the deep ocean and to explore its bottom but it is a pity that instead of pearls he got only the sea-shell. He does not say that observers should except it as a pearl or it should sell as such. It is a different matter that Allah who watches the endeavours may price it at half so that the endeavour does not go .waste nor his passion discouraged

p: ۱۵۶

If the theory of correctness is adopted then every verdict on law and every opinion shall have to be accepted as correct as Maybudhi has written in Fawatih:

In this matter the view adopted by al-Ash`ari is right. It follows that differing opinions should all be right. Beware do not bear a bad idea about jurists and do not open your tongue to abuse them.

When contrary theories and divergent views are accepted as correct it is strange why the action of some conspicuous individuals are explained as mistakes of decision since mistake of decision by the mujtahid cannot be imagined at all. If the theory of correctness is right the action of Mu`awiyah and `A'ishah should be deemed right; but if their actions can be deemed to be wrong then we should agree that ijtihad can also go wrong and that the theory of correctness is wrong. It will then remain to be decided in its own context whether feminism did not impede the decision of `A'ishah or whether it was a (wrong) finding of Mu`awiyah or something else. However this theory of correctness was propounded in order to cover mistakes and to give them the garb of Allah's orders so that there should be no impedi-ment in achieving objectives nor should anyone be able to speak against any misdeeds.

In this sermon Amir al-mu'minin has referred to those people who deviate from the path of Allah and closing their eyes to light grope in the darkness of imagination make Faith the victim of their views and opinions pronounce new findings pass orders by their own imagination and produce divergent results. Then on the basis of the theory of correctness they regard all these divergent and contrary orders as from Allah as though each of their order represents divine Revelation so that no order of theirs can be wrong nor can they stumble on any occasion. Thus Amir al-mu'minin says in disproving this view that:

When Allah is One Book (Qur'an) is one and Prophet is one then the religion (that is (۱ followed) should also be one. And when the religion is one how can there be divergent orders about any matter because there can be divergence in an order only in case he who passed the order has forgotten it or is oblivious or senselessness overtakes him or he wilfully desires entanglement in these labyrinths while Allah and the Prophet are above these things. These divergences cannot therefore be attributed to them. These divergences are rather the outcome of the thinkings and opinions of people who are bent .on twisting the delineations of religion by their own imaginative performances

Allah must have either forbidden these divergences or ordered creating them. If He has (۲ ordered in their favour where is that order and at what place? As for forbidding the :Qur'an says

(Say thou! 'Hath Allah permitted you or ye forge a lie against Allah ?' (۱۰:۵۹. . .

That is everything that is not in accordance with the Divine orders is a concoction and concoction is forbidden and prohibited. For concocters in the next world there is neither :success or achievement nor prosperity and good. Thus Allah says

And utter ye not whatever lie describe your tongues (saying): This is lawful and this is forbidden to forge a lie against Allah; verily those who forge a lie against Allah succeed (not. (Qur'an ۱۶:۱۱۶

If Allah has left religion incomplete and the reason for leaving it halfway was that He (۳ desired that the people should assist Him in completing the religious code and share with Him in the task of legislating then this belief is obviously polytheism. If He sent down the religion in complete form the Prophet must have failed in conveying it so that room was left for others to apply imagination and opinion. This Allah forbid would mean a weakness .of the Prophet and a bad slur on the selection of Allah

p: ۱۵۸

Allah has said in the Qur'an that He has not left out anything in the Book and has (۴ clarified each and every matter. Now if an order is carved out in conflict with the Qur'an it would be outside the religious code and its basis would not be on knowledge and perception or Qur'an and sunnah but it would be personal opinion and one's personal .judgement which cannot be deemed to have accord with religion and faith

Qur'an is the basis and source of religion and the fountain head of the laws of shari`ah. (۵ If the laws of shari`ah were divergent there should have been divergence in it also and if there were divergences in it it could not be regarded as Divine word. When it is Divine word the laws of shari`ah cannot be divergent so as to accept all divergent and contrary .views as correct and imaginative verdicts taken as Qur'anic dictates

## SERMON ۱۹

### in English

Amir al-mu'minin was delivering a lecture from the pulpit of (the mosque of) Kufah when al-Ash`ath ibn Qays (۱) objected and said "O' Amir al-mu'minin this thing is not in your :favour but against you." (۲) Amir al-mu'minin looked at him with anger and said

How do you know what is for me and what is against me? ! Curse of Allah and others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims but your wealth and birth could not save you from either. The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve .that the near ones should hate him and the remote ones should not trust him

p: ۱۵۹

as-Sayyid ar-Radi says: This man was arrested once when an unbeliever and once in days of Islam. As for Amir al-mu'minin's words that the man contrived for his own people to be put to sword the reference herein is to the incident which occurred to al-Ash`ath ibn Qays in confrontation with Khalid ibn Walid at Yamamah where he deceived his people and contrived a trick till Khalid attacked them. After this incident his people nicknamed .him "`Urf an-Nar" which in the parlance stood for traitor

**in Arabic**

[ ۱۹ ] ومن كلام له عليه السلام

قاله للأشعث بن قيس وهو على منبر الكوفه يخطب ،

فمضى فى بعض كلامه شيء اعترضه الأشعث فيه، فقال: يا أميرالمؤمنين، هذه عليك لا لك، فخفض عليه السلام إليه بصره ثم قال:

مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي عَلَيْكَ لَعْنَةُ اللهِ وَلَعْنَةُ اللاَّعِنِينَ! حَائِكٌ ابْنُ حَائِكٍ! مُنَافِقٌ ابْنُ كُافِرٍ! وَاللهِ لَقَدْ أَسَرَكَ الكُفْرُ مَرَّةً وَالْإِسْلامُ أُخْرَى! فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلاَ حَسَبُكَ! وَإِنَّ امْرَأً دَلَّ عَلَى قَوْمِهِ السَّيْفَ، وَسَاقَ إِلَيْهِمُ الْحَتْفَ، لَحَرِيٌّ أَنْ يَمْقُتَهُ الْأَقْرَبُ، وَلاَ يَأْمَنَهُ الْأَبْعَدُ!

قال السيد الشريف: يريد عليه السلام أنه أُسر فى الكفر مره وفى الإِسلام مره. وأما قوله: دل على قومه السيف: فأراد به حديثاً كان للأشعث مع خالد بن الوليد باليمامه، غرّ فيه قومه ومكر بهم حتى أوقع بهم خالد، وكان قومه بعد ذلك يسمونه «عُرْفَ النار»، وهو اسم للغادر عندهم.

**in Persian**

به اشعث بن قیس

سوابق تاریخی نکوهیده اشعث بن قیس چه کسی تو را آگاهاند که چه چیزی به سود، یا زیان من است؟ لعنت خدا و لعنت کنندگان، بر تو باد ای متکبر متکبر زاده، منافق پسر کافر، سوگند به خدا، تو یکبار در زمان کفر و بار دیگر در حکومت اسلام، اسیر شدی، و مال و خویشاوندی تو، هر دو بار نتوانست به فریادت برسد، آن کس که خویشان خود را به دم شمشیر سپارد، و مرگ و نابودی را به سوی آنها کشاند، سزاوار است که بستگان او بر وی خشم گیرند و بیگانگان به او اطمینان نداشته باشند. (منظور امام (ع) این است که اشعث ابن قیس یک بار وقتی که کافر بود اسیر شد و بار دیگر آنگاه که مسلمان شد و شمشیرها را به سوی قبیله اش راهنمایی کرد، مربوط به جریانی است که اشعث قبیله خود را فریب داد تا خالد بن ولید، آنها را غافلگیر کند و از دم شمشیر بگذراند که پس از آن خیانت او را با لقب (عرف النار) چیزی که آتش را بپوشاند، می نامیدند و این لقبی بود که به نیرنگباز می دادند)

p: ۱۶۰

**Footnote**

AL-ASH`ATH IBN QAYS AL-KINDI

His original name was Ma`di Karib and surname Abu Muhammad but because of his .(۱) dishevelled hair he is better known as al-Ash`ath (one having dishevelled hair). When after Proclamation (of Prophethood) he came to Mecca along with his tribe the Prophet invited him and his tribe to accept Islam. But all of them turned back without anyone accepting Islam. When after hijrah (immigration of the Holy Prophet) Islam became established and in full swing and deputations began to come to Medina in large numbers he also came to the Prophet's audience with Banu Kindah and accepted Islam. The author of al-`Isti`ab writes that after the Prophet this man again turned unbeliever but when during the Caliphate of Abu Bakr he was brought to Medina as prisoner he again accepted Islam though this time too his Islam was a show. Thus ash-Shaykh Muhammad `Abduh :writes in his annotations on Nahj al-balaghah

Just as `Abdullah ibn Ubay ibn Salul was a companion of the Prophet al-Ash`ath was a .companion of `Ali and both were high ranking hypocrites

He lost one of his eyes in the battle of Yarmuk. Ibn Qutaybah has included him in the list of the one-eyed. Abu Bakr's sister Umm Farwah bint Abi Quhafah who was once the wife of an al-Azdi and then of Tamim ad-Darimi was on the third occasion married to this al-Ash`ath. Three sons were born of her viz. Muhammad Isma`il and Is'haq. Books on biography show that she was blind. Ibn Abi'l-Hadid has quoted the following statement of Abu'l-Faraj wherefrom it appears that this man was equally involved in the assassination :(.of `Ali (p.b.u.h

p: ۱۶۱

On the night of the assassination Ibn Muljam came to al-Ash`ath ibn Qays and both retired to a corner of the mosque and sat there when Hujr ibn `Adi passed by that side and he heard al-Ash`ath saying to Ibn Muljam "Be quick now or else dawn's light would disgrace you." On hearing this Hujr said to al-Ash`ath "O' one-eyed man you are preparing to kill 'Ali" and hastened towards `Ali ibn Abi Talib but Ibn Muljam had preceded him and struck 'Ali with sword when Hujr turned back people were crying "Ali has been ."killed

It was his daughter who killed Imam Hasan (p.b.u.h.) by poisoning him. Mas`udi has :written that

His (Hasan's) wife Ja`dah bint al-Ash`ath poisoned him while Mu`awiyah had conspired with her that if she could contrive to poison Hasan he would pay her one hundred (thousand Dirhams and marry her to Yazid. (Muruj adh-dhahab vol. ۲ p. ۶۵۰

His son Muhammad ibn al-Ash`ath was active in playing fraud with Hadrat Muslim ibn `Aqil in Kufah and in shedding Imam Husayn's blood in Karbala. But despite all these points he is among those from whom al-Bukhari Muslim Abu Dawud at-Tirmidhi an-Nasa'i and Ibn Majah have related traditions. (۲). After the battle of Nahrawan Amir al-mu'minin was delivering a sermon in the mosque of Kufah about ill effects of "Arbitration" when a man stood up and said "O' Amir al-mu'minin first you desisted us from this Arbitration but thereafter you allowed it. We cannot understand which of these two was more correct and proper." On hearing this Amir al-mu'minin clapped his one hand over the other and said "This is the reward of one who gives up firm view" that is this is the outcome of your actions as you had abandoned firmness and caution and insisted on "Arbitration" but al-Ash`ath mistook it to mean as though Amir al mu'minin implied that "my worry was due to having accepted Arbitration " so he spoke out "O' Amir al-mu'minin this brings blame on :your own self" whereupon Amir al-mu'minin said harshly

What do you know what I am saying and what do you understand what is for me or against me. You are a weaver and the son of a weaver brought up by unbelievers and a .hypocrite. Curse of Allah and all the world be upon you

Commentators have written several reasons for Amir al-mu'minin calling Ash`ath a weaver. First reason is because he and his father like most of the people of his native place pursued the industry of weaving cloth. So in order to refer to the lowliness of his occupation he has been called 'weaver'. Yamanese had other occupations also but mostly this profession was followed among them. Describing their occupations Khalid ibn Safwan .has mentioned this one first of all

What can I say about a people among whom there are only weavers leather dyers monkey keepers and donkey riders. The hoopoe found them out the mouse flooded them (and a woman ruled over them. (al-Bayan wa't-tabyin vol. ۱ p. ۱۳۰

The second reason is that "hiyakah" means walking by bending on either side and since out of pride and conceit this man used to walk shrugging his shoulders and making bends ".in his body he has been called "hayik

The third reason is --- and it is more conspicuous and clear --- that he has been called a weaver to denote his foolishness and lowliness because every low person is proverbially known as a weaver. Their wisdom and sagacity can be well gauged by the fact that their follies had become proverbial while nothing attains proverbial status without peculiar characteristics. Now that Amir al-mu'minin has also confirmed it no further argument or .reasoning is needed

p: ۱۶۳

The fourth reason is that by this is meant the person who conspires against Allah and the Holy Prophet and prepares webs of which is the peculiarity of hypocrites. Thus in Wasa'il :ash-Shi`ah (vol. ۱۲ p. ۱۰۱) it is stated

It was mentioned before Imam Ja`far as-Sadiq (p.b.u.h.) that the weaver is accursed when he explained that the weaver implies the person who concocts against Allah and .the Prophet

After the word weaver Amir al-mu'minin has used the word hypocrite and there is no conjunction in between them in order to emphasise the nearness of meaning thereof. Then on the basis of this hypocrisy and concealment of truth he declared him deserving :of the curse of Allah and all others as Allah the Glorified says

Verily those that conceal what we have sent of (Our) manifest evidences and guidance after what we have (so) clearly shown for mankind in the Book (they are) those that Allah (doth curse them and (also) curse them all those who curse (such ones). (Qur'an ۲:۱۵۹

After this Amir al-mu'minin says that "You could not avoid the degradation of being prisoner when you were unbeliever nor did these ignominies spare you after acceptance of Islam and you were taken prisoner." When an unbeliever the event of his being taken prisoner occurred in this way that when the tribe of Banu Murad killed his father Qays he (al-Ash`ath) collected the warriors of Banu Kindah and divided them in three groups. Over one group he himself took the command and on the others he placed Kabs ibn Hani' and al-Qash`am ibn Yazid al-Arqam as chiefs and set off to deal with Banu Murad. But as misfortune would have it instead of Banu Murad he attacked Banu al-Harith ibn Ka`b. The result was that Kabs ibn Hani' and al-Qash`am ibn Yazid al-Arqam were killed and this man was taken prisoner alive. Eventually he got a release by paying three thousand camels as ransom. In Amir al-mu'minin's words "Your wealth or birth could not save you from either " the reference is not to real 'fidyah' (release money) because he was actually released on payment of release money but the intention is that neither plenty of wealth nor his high posi- tion and prestige in his tribe could save him from this ignominy and he .could not protect himself from being a prisoner

The event of his second imprisonment is that when the Holy Prophet of Islam passed away from this world a rebellion occurred in the region of Hadramawt for repelling which Caliph Abu Bakr wrote to the governor of the place Ziyad ibn Labid al-Bayadi. al-Ansari that he should secure allegiance and collect zakat and charities from those people. When Ziyad ibn Labid went to the tribe of Banu `Amr ibn Mu`awiyah for collection of zakat he took keen fancy for a she-camel of Shaytan ibn Hujr which was very handsome and of huge body. He jumped over it and took possession of it. Shaytan ibn Hujr did not agree to spare it and said to him to take over some other she-camel in its place but Ziyad would not agree. Shaytan sent for his brother al-`Adda' ibn Hujr for his support. On coming he too had a talk but Ziyad insisted on his point and did not by any means consent to keep off his hand from that she-camel. At last both these brothers appealed to Masruq ibn Ma`di Karib for help. Consequently Masruq also used his influence so that Ziyad might leave the she-camel but he refused categorically whereupon Masruq became enthusiastic and untying the she-camel handed it over to Shaytan. On this Ziyad was infuriated and collecting his men became ready to fight. On the other side Banu Wali`ah also assembled to face them but could not defeat Ziyad and were badly beaten at his hands. Their women were taken away and property was looted. Eventually those who had survived were obliged to take refuge under the protection of al-Ash`ath. Al-Ash`ath promised assistance on the condition that he should be acknowledged ruler of the area. Those people agreed to this condition and his coronation was also formally solemnised. After having his authority acknowledged he arranged an army and set out to fight Ziyad. On the other side Abu Bakr had written to the chief of Yemen al-Muhajir ibn Abi Umayyah to go for the help of Ziyad with a contingent. Al-Muhajir was coming with his contingent when they came face to face. Seeing each other they drew swords and commenced fighting at ad-Zurqan. In the end al-Ash`ath fled from the battle-field and taking his remaining men closed himself in the fort of an-Nujayr. The enemy was such as to let them alone. They laid siege around the fort. Al-Ash`ath thought how long could he remain shut up in the fort with this lack of equipment and men and that he should think out some way of escape. So one night he stealthily came out of the fort and met Ziyad and al-Muhajir and conspired with them that if they gave asylum to nine members of his family he would get .the fort gate opened

## SERMON ۲۰

### in English

Death and taking lessons from it

If you could see that has been seen by those of you who have died you would be puzzled and troubled. Then you would have listened and obeyed; but what they have seen is yet curtained off from you. Shortly the curtain would be thrown off. You have been shown provided you see and you have been made to listen provided you listen and you have been guided if you accept guidance. I spoke unto you with truth. You have been called aloud by (instructive) examples and warned through items full of warnings. After the heavenly messengers (angels) only man can convey message from Allah. (So what I am .(conveying is from Allah

### in Arabic

[ ۲۰ ] ومن خطبه له علیه السلام

وفیه ینفر من الغفله وینبه إلی الفرار لله

فَإِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزِعْتُمْ وَوَهِلْتُمْ (۱) ، وَسَمِعْتُمْ وَأَطَعْتُمْ، وَلكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا، وَقَرِيبٌ مَا يُطْرَحُ الْحِجَابُ! وَلَقَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ، وَأُسْمِعْتُمْ إِنْ سَمِعْتُمْ، وَهُدِيتُمْ إِنِ اهْتَدَيْتُمْ، وَبِحَقٍّ أَقُولُ لَكُمْ: لَقَدْ جَاهَرَتْكُمُ العِبَرُ (۲) ، وَزُجِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ، وَمَا يُبَلِّغُ عَنِ اللهِ بَعْدَ رُسُلِ السَّماءِ (۳) إِلاَّ البَشَرُ .

### in Persian

در منع از غفلت

علل پنهان بودن اسرار پس از مرگ آنچه را که مردگان دیدند اگر شما می دیدید، ناشکیبا بودید، و می ترسیدید، و می شنیدید و فرمان می بردید، ولی آنچه آنها مشاهده کردند بر شما پوشیده است، و نزدیک است که پرده ها فرو افتد. گر چه حقیقت را به شما نیز نشان دادند، اگر بدرستی بنگرید، و ندای حق را به شما شنواندند. اگر به خوبی بشنوید، و به راه راست هدایتتان کردند. اگر هدایت بپذیرید، راست می گویم، مطالب عبرت آموز اندرزدهنده را آشکارا دیدید، و از حرام الهی نهی شدید، و پس از فرشتگان آسمانی، هیچ کس جز انسان، فرمان خداوند را ابلاغ نمی کند.

p: ۱۶۶

## SERMON ۲۱

### in English

Advice to keep light in this world

Your aim (reward or punishment) is before you. Behind your back is the hour (of resurrection) which is driving you on. Keep (yourself) light and overtake (the forward ones). Your last ones are being awaited by the first ones (who have preceded.

as-Sayyid ar-Radi says: If this utterance of `Ali (p.b.u.h.) is weighed with any other utterance except the word of Allah or of the Holy Prophet it would prove heavier and superior in every respect. For example `Ali's saying "Keep light and overtake" is the shortest expression ever heard with the greatest sense conveyed by it. How wide is its meaning and how clear its spring of wisdom! We have pointed out the greatness and meaningfulness of this phrase in our book al-Khasa'is.

### in Arabic

[ ۲۱ ] ومن خطبه له علیه السلام

وهی کلمه جامعه للعظه والحکمه

فِإِنَّ الغَایَه أَمَامَکُمْ، وَإِنَّ وَرَاءَکُمُ السَّاعَهَ (۱) تَحْدُوکُمْ، (۲) تَخَفَّفُوا (۳) تَلْحَقوا، فَإِنَّمَا یُنْتَظَرُ بِأَوَّلِکُمْ آخِرُکُمْ.

قال السید الشریف : أقول: إنّ هذا الکلام لو وزن بعد کلام الله سبحانه وکلام رسوله صلی الله علیه وآله بکل کلام لمال به راجحاً، وبرّز علیه سابقاً. فأما قوله علیه السلام: «تخففوا تلحقوا»، فما سمع کلام أقل منه مسموعاً ولا أکثر منه محصولاً، وما أبعد غورها من کلمه! وأنقع (۴) نطفتها (۵) من حکمه! وقد نبهنا فی کتاب «الخصائص» علی عظم قدرها وشرف جوهرها.

### in Persian

در توجه به قیامت

راه رستگاری قیامت پیش روی شما و مرگ در پشت سر، شما را می راند، سبکبار شوید تا برسید، همانا آنان که رفتند در انتظار رسیدن شمایند. (این سخن امام (ع) پس از سخن خدا و پیامبر (ص) با هر سخنی سنجیده شود بر آن برتری دارد و از آن پیشی می گیرد و از جمله (سبکبار شوید تا برسید) کلامی کوتاهتر و پر معنی تر از آن شنیده نشده چه کلمه ژرف و بلندی؟ چه جمله پر معنی و حکمت آمیزی است؟ که تشنگی را با آب حکمت می زداید ما عظمت و شرافت این جمله را در کتاب خود به نام (الخصائص) بیان کرده ایم)

p: ۱۶۷

## SERMON ۲۲

### in English

When he received the Reports adout Those Who had Broken their Oath of Allegiance to him

Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. By Allah they have not put a correct blame on me nor have they done justice .between me and themselves

Criticism of their action

They are demanding of me a right which they have abandoned and a blood that they have themselves shed.(۱) If I were a partner with them in it then they too have their share of it. But if they did it without me they alone have to face the consequences. Their biggest argument (against me) is (really) against themselves. They are suckling from a mother who is already dry and bringing into life innovation that is already dead. How disappointing is this challenger (to battle)? Who is this challenger and for what is he being responded to? I am happy that the reasoning of Allah has been exhausted before them .and He knows (all) about them

The threat to Wage War against them

If they refuse (to obey) I will offer them the edge of the sword which is enough a curer of .wrong and supporter of Right

It is strange they send me word to proceed to them for spear-fighting and to keep ready for fighting with swords. May the mourning women mourn over them. I have ever been so that I was never frightened by fighting nor threatened by clashing. I enjoy full certainty of .belief from my Allah and have no doubt in my faith

p: ۱۶۸

## in Arabic

[ ۲۲ ] ومن خطبه له علیه السلام

حین بلغه خبر الناکثین ببیعته

و فیها یذم عملهم و یلزمهم دم عثمان و یتهددهم بالحرب ذم الناکثین

أَلَا وإِنَّ الشَّیْطَانَ قَدْ ذَمَّرَ حِزْبَهُ (۱) ، وَاسْتَجْلَبَ جَلَبَهُ (۲) ، لِیَعُودَ الْجَوْرُ إِلَی أَوْطَانِهِ، وَیَرْجِعَ الْبَاطِلُ إِلَی نِصَابِهِ (۳) ، وَاللهِ مَا أَنْکَرُوا عَلَیَّ مُنْکَراً، وَلاَ جَعَلُوا بَیْنِی وَبَیْنَهُمْ نَصِفاً (۴) .

یذم عثمان

وَإِنَّهُمْ لَیَطْلُبُونَ حَقّاً هُمْ تَرَکُوهُ، وَدَماً هُمْ سَفَکُوهُ، فَلَئِنْ کُنْتُ شَرِیکَهُمْ فِیهِ فَإِنَّ لَهُمْ لَنَصِیبَهُمْ مِنْهُ، وَلَئِنْ کَانُوا وَلُوهُ دُونی، فَمَا التَّبِعَهُ إِلاَّ عِنْدَهُمْ، وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَی أَنْفُسِهِمْ، یَرْتَضِعُونَ أُمّاً قَدْ فَطَمَتْ (۵) ، وَیُحْیُونَ بِدْعَهً قَدْ أُمِیتَتْ. یا خَیْبَهَ الدَّاعِی! مَنْ دَعَا! وَإِلاَمَ أُجِیبَ! وَإِنِّی لَرَاض بِحُجَّهِ اللهِ عَلَیْهِمْ وَعِلْمِهِ فِیهِمْ.

التهدید بالحرب

فَإِنْ أَبَوْا أَعْطَیْتُهُمْ حَدَّ السَّیْفِ، وَکَفَی بِهِ شَافِیاً مِنَ البَاطِلِ، وَنَاصِراً لِلْحَقِّ! وَمِنَ العَجَبِ بَعْثُهُمْ إِلَیَّ أَنْ أَبْرُزَ لِلطِّعَانِ! وَأَنْ أَصْبِرَ لِلْجِلادِ! هَبِلَتْهُمُ (۶) الْهَبُولُ (۷) ! لَقَدْ کُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ، وَلاَ أُرَهَّبُ بِالضَّرْبِ! وَإِنِّی لَعَلَی یَقِینٍ مِنْ رَبِّی، وَغَیْرِ شُبْهَه مِنْ دِینی.

## in Persian

در نکوهش بیعت شکنان

امام (ع) و شناساندن ناکثین (اصحاب جمل) آگاه باشید، که همانا شیطان حزب و یارانش را بسیج کرده، و سپاه خود را از هر سو فراهم آورده است، تا بار دیگر ستم را به جای خود نشاند، و باطل به جایگاه خویش پایدار شود. سوگند به خدا ناکثین هیچ گناهی از من سراغ ندارند، و انصاف را بین من و خودشان رعایت نکردند، آنها حقی را می طلبند که خود ترک کردند، و انتقام خونی را می خواهند که خود ریختند، اگر شریک آنها بودم، پس آنها نیز در این خونریزی سهم دارند، و اگر تنها خودشان خون عثمان را ریختند پس کیفر مخصوص آنهاست، مهمترین دلیل آنها به زیان خودشان است، می خواهند از پستان مادری شیر بدوشند که خشکیده، بدعتی را زنده می کنند که مدتهاست مرده، وه چه دعوت کننده ای!؟ و چه اجابت کنندگانی؟! همانا من به کتاب خدا و فرمانش درباره ناکثین خشنودم. اما اگر از آن سر باز زدند با شمشیر تیز پاسخ آنها را خواهم داد، که برای درمان باطل و یاری دادن حق کافی است. شگفتا! از من خواستند به میدان نبرد آیم و برابر نیزه های آنان قرار گیرم و ضربتهای شمشیر آنها را تحمل کنم، گریه کنندگان بر آنها بگریند، تاکنون کسی مرا از جنگ نترسانده، و از ضربت شمشیر نهراسانده است، من به پروردگار خویش یقین داشته و در دین خود شک و تردیدی ندارم

**Footnote**

When Amir al-mu'minin was accused of `Uthman's assassination he delivered this .(۱) sermon to refute that allegation wherein he says about those who blamed him that: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned with it. Why then have they put me foremost for this avenging? With me they should include themselves also. If I am free of this blame they cannot establish their freedom from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect from me that I would revive the innovations of the previous regimes. As for fighting neither was I ever afraid of it nor am I so now. Allah knows my intention and He also knows that those standing on the excuse of taking revenge are themselves his assassins." Thus history corroborates that the people who managed his (`Uth-man's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin were the same who rose for avenging his blood. In this connection the names of Talhah ibn `Ubaydillah az-Zubayr ibn al-`Awwam and `A'ishah are at the top of the list since on both occasions their efforts come to sight with conspicuity. Thus Ibn Abi'l-Hadid writes :that

p: ۱۷۰

Those who have written the account of assassination of `Uthman state that on the day of his killing Talhah's condition was that in order to obscure himself from the eyes of the people he had a veil on his face and was shooting arrows at `Uthman's house.

And in this connection about az-Zubayr's ideas he writes:

Historians have also state that az-Zubayr used to say "Kill `Uthman. He has altered your faith." People said "Your son is standing at his door and guarding him " and he replied "Even my son may be lost but `Uthman must be killed. `Uthman will be lying like a carcass on Sirat tomorrow." (Sharh Nahj al-balaghah vol.۹ pp. ۳۵-۳۶)

About `A'ishah Ibn `Abd Rabbih writes:

al-Mughirah ibn Shu`bah came to `A'ishah when she said "O' Abu `Abdillah I wish you had been with me on the day of Jamal; how arrows were piercing through my hawdaj (camel litter) till some of them stuck my body." al- Mughirah said "I wish one of them should have killed you." She said "Allah may have pity you; why so?" He replied "So that it would have been some atonement for what you had done against `Uthman." (al-`Iqd al-farid vol. ۴ p. ۲۹۴)

## SERMON ۲۳

### in English

About keeping aloof from envy and good behaviour towards kith and kin

Now then verily Divine orders descend from heaven to earth like drops of rain bringing to every one what is destined for him whether plenty or paucity. So if any one of you observes for his brother plenty of progeny or of wealth or of self it should not be a worry for him. So long as a Muslim does not commit such an act that if it is disclosed he has to bend his eyes (in shame) and by which low people are emboldened he is like the gambler who expects that the first draw of his arrow would secure him gain and also cover up the previous loss.

p: ۱۷۱

Similarly the Muslim who is free from dishonesty expects one of the two good things: either call from Allah and in that case whatever is with Allah is the best for him or the livelihood of Allah. He has already children and property while his faith and respect are with him. Certainly wealth and children are the plantations of this world while virtuous .deed is the plantation of the next world. Sometimes Allah joins all these in some groups

Beware of Allah against what He has cautioned you and keep afraid of Him to the extent that no excuse be needed for it. Act without show or intention of being heard for if a man acts for some one else then Allah makes him over to that one. We ask Allah (to grant us) .the positions of the martyrs company of the virtuous and friendship of the prophets

O' people! surely no one (even though he may be rich) can do without his kinsmen and their support by hands or tongues. They alone are his support from rear and can ward off from him his troubles and they are the most kind to him when tribulations befall him. The good memory of a man that Allah retains among people is better than the property which .others inherit from him

In the same sermon

Behold! If any one of you finds your near ones in want or starvation he should not desist from helping them with that which will not increase if this help is not extended nor decrease by thus spending it. Whoever holds up his hand from (helping) his kinsmen he holds only one hand but at the time of his need many hands remain held up from helping .him. One who is sweet tempered can retain the love of his people for good

p: ۱۷۲

as-Sayyid ar-Radi says: In this sermon "al-ghafirah" means plenty or abundance and this is derived from the Arab saying "al-jamm al-ghafir" or "al-jamma' al-ghafir" meaning thick crowd. In some versions for "al-ghafirah" "`afwatan" appears. "`afwah" means the good and selected part of anything. It is said "akaltu `afwata 't-ta`am" to mean "I ate select meal." About "wa man yaqbid yadahu `an `ashiratihi" appearing towards the end he points out how beautiful the meaning of this sentence is Amir al-mu'minin implies that he who does not help his own kinsmen withholds only his hand but when he is in need of their assistance and would be looking for their sympathy and support then he would remain deprived of the sympathies and succour of so many of their extending hands and .marching feet

## in Arabic

[ ۲۳ ] ومن خطبه له عليه السلام

وتشتمل على تهذيب الفقراء بالزهد وتأديب الاغنياء بالشفقه

تهذيب الفقراء

أمَّا بَعْـدُ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّماءِ إِلَى الْأَرْضِ كَقَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَهٍ أَوْ نُقْصَانٍ، فإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَهً (۱) فی أَهْـلٍ أَوْ مَالٍ أَوْ نَفْسٍ فَلاَ تَكُونَنَّ لَهُ فِتْنَهً، فَإِنَّ المَرْءَ الْمُسْـلِمَ مَا لَمْ يَغْشَ دَنَاءَهً تَظْهَرُ فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ، وَيُغْرَى بِهَا لِئَامُ النَّاسِ، كانَ كَالْفَالِـجِ (۲) اليَاسِرِ (۳) الَّذِی يَنْتَظِرُ أَوَّلَ فَوْزَهٍ مِنْ قِـدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ، وَيُرْفَعُ بَهَا عَنْهُ المَغْرَمُ. وَكَـذْلِكَ الْمَرْءُ المُسْـلِمُ الـبَرِیءُ مِنَ الْخِيَـانَهِ يَنْتَظِرُ مِنَ اللهِ إِحْـدَى الحُسْـنَيَيْنِ: إِمَّا دَاعِیَ اللهِ فَمَـا عِنْـدَ اللهِ خَيْرٌ لَهُ، وَإِمَّا رِزْقَ اللهِ فَـإِذَا هُوَ ذُوأَهْـلٍ وَمَـالٍ، وَمَعَهُ دِينُهُ وَحَسَـبُهُ. إِنَّ المَالَ وَالْبَنِينَ حَرْثُ الـدُّنْيا، وَالعَمَلَ الصَّالِـحَ حَرْثُ الْاخِرَهِ، وَقَـدْ يَجْمَعُهُمَا اللهُ لِاَقْوَام، فَاحْذَرُوا مِنَ اللهِ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاخْشَوْهُ خَشْيَهً لَيْسَتْ بَتَعْذِير (۴) ، وَاعْمَلُوا فی غَيْرِ رِيَاء وَلاَ سُمْعَه ;فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللهِ يَكِلْهُ اللهُ (۵) إِلَى مَنْ عَمِلَ لَهُ. نَسْأَلُ اللهَ مَنَازِلَ الشُّهَدَاءِ، وَمُعَايَشَهَ السُّعَدَاءِ، وَمُرَافَقَهَ الْأَنْبِيَاءِ.

p: ۱۷۳

تأدیب الاغنیاء

أَیُّهَا النّاسُ، إِنَّهُ لاَ یَسْتَغْنِی الرَّجُلُ وَإِنْ کَانَ ذَا مَال عَنْ عَشِیرَتِهِ، وَدِفَاعِهِمْ عَنْهُ بِأَیْدِیهِمْ وَأَلسِنَتِهِمْ، وَهُمْ أَعْظَمُ النَّاسِ حَیْطَهً (۶) مِنْ وَرَائِهِ وَأَلَمُّهُمْ لِشَعَثِهِ (۷) ، وَأَعْطَفُهُمْ عَلَیْهِ عِنْدَ نَازِلَه إنْ نَزَلَتْ بِهِ. وَلِسَانُ الصِّدْقِ (۸) یَجْعَلُهُ اللهُ لِلْمَرْءِ فی النَّاسِ خَیْرٌ لَهُ مِنَ المَالِ: یُورِثُهُ غیرَهُ.

و منها : أَلاَ لاَیَعْدِلَنَّ أَحَدُکُمْ عَنِ الْقَرَابِهِ یَرَی بِهَا الخَصَاصَهَ (۹) أنْ یَسُدَّهَا بِالَّذِی لایَزِیدُهُ إِنْ أَمْسَکَهُ وَلاَ یَنْقُصُهُ إِنْ أَهْلَکَهُ (۱۰) ، وَمَنْ یَقْبِضْ یَدَهُ عَنْ عَشِیرَتِهِ، فَإِنَّمَا تُقْبَضُ مِنْهُ عَنْهُمْ یَدٌ وَاحِدَهٌ، وَتُقْبَضُ مِنْهُمْ عَنْهُ أَیْد کَثِیرَهٌ ;وَمَنْ تَلِنْ حَاشِیَتُهُ یَسْتَدِمْ مِنْ قَوْمِهِ المَوَدَّهَ.

قال السید الشریف : أقول: الغفیره ها هنا الزیاده والکثره من قولهم للجمع الکثیر : الجم الغفیر. و یروی « عِفْوه من أهل أو مال » والعِفْوه: الخیار من الشیء یقال: أکلت عِفْوهَ الطعام أی خیاره. وما أحسن المعنی الذی أراده علیه السلام بقوله: «ومن یقبض یده عن عشیرته...» إلی تمام الکلام، فإن الممسک خیره عن عشیرته إنما یمسک نفع ید واحده ;فإذا احتاج إلی نصرتهم، واضطر إلی مرافدتهم (۱۱) ، قعدوا عن نصره، وتثاقلوا عن صوته، فمنع ترافد الأیدی الکثیره، وتناهض الأقدام الجمه.

**in Persian**

در باب بینوایان

تناسب نعمتها با استعدادهای گوناگون پس از ستایش پروردگار، بدانید که تقدیرهای الهی چون قطرات باران از آسمان به سوی انسانها فرود می آید، و بهره هر کسی، کم یا زیاد به او می رسد، پس اگر یکی از شما برای برادر خود، برتری در مال و همسر و نیروی بدنی مشاهده کند، مبادا فریب خورد و حسادت کند، زیرا مسلمان (تا زمانی که دست به عمل پستی نزده که از آشکار شدنش شرمنده باشد و مورد سرزنش مردم پست قرار گیرد) به مسابقه دهنده ای می ماند که دوست دارد در همان آغاز مسابقه پیروز گردد تا سودی به دست آورد و ضرری متوجه او نگردد. همچنین مسلمانی که از خیانت پاک است انتظار دارد یکی از دو خوبی نصیب او گردد، یا دعوت حق را لبیک گفته عمر او پایان پذیرد. (که آنچه در نزد خداست برای او بهتر است) و یا خداوند روزی فراوان به او دهد و صاحب همسر و فرزند و ثروت گردد، و همچنان دین و شخصیت خود را نگاهدارد. همانا ثروت و فرزندان، محصول دنیا و فانی شدنی، و عمل صالح زراعت آخرت است، گرچه گاهی خداوند. هر دوی آن را به ملتهایی خواهد بخشید. از خدا در آنچه اعلام خطر کرده است برحذر باشید، از خدا آنگونه بترسید که نیازی به عذرخواهی نداشته باشید، عمل نیک انجام دهید بدون آنکه به ریا و خودنمایی مبتلا شوید، زیرا هر کس، کاری برای غیر خدا انجام دهد، خدا او را به همان غیر واگذارد. از خدا، درجات شهیدان، و زندگی سعادتمندان، و همنشینی با پیامبران را درخواست می کنیم.

p: ۱۷۴

ضرورت تعاون با خویشاونـدان ای مردم، انسان هر مقدار که ثروتمند باشد، باز از خویشاوندان خود بی نیاز نیست که از او با زبان و دست دفاع کنند، خویشاوندان انسان، بزرگترین گروهی هسـتند که از او حمایت می کنند، و اضطراب و ناراحتی او را می زدایند، و در هنگام مصـیبتها نسـبت به او، پرعاطفه ترین مردم می باشـند، نام نیکی که خدا از شخصی در میان مردم رواج دهد بهتر از میراثی است که دیگری بردارد.

(قسـمت دیگری از همین خطبه): آگاه باشـید، مبادا از بستگان تهیدست خود رو برگردانید، و از آنان چیزی را دریغ دارید، که نگاه داشـتن مال دنیا زیادی نیاورد و از بین رفتنش کمبودی ایجاد نکند، آن کس که دست دهنده خود را از بستگانش بازدارد، تنها یک دسـت را از آنهـا گرفتـه امـا دسـتهای فراوانی را از خـویش دور کرده اسـت، و کســی کـه پر و بـال محبـت را بگسترانـد، دوسـتی خویشاوندانش تداوم خواهد داشت.

## SERMON ۲۴

### in English

Exhorting people for jihad

By my life there will be no regard for anyone nor slackening from me in fighting against one who opposes right or gropes in misguidance. O' creatures of Allah fear Allah and flee unto Allah from His wrath (seek protection in His Mercy). Tread on the path He has laid down for you and stand by what He has enjoined upon you. In that case `Ali would stand surety for your success (salvation) eventually even though you may not get it immediately .((i.e. in this world

### in Arabic

ومن خطبه له علیه السلام

p: ۱۷۵

وهی کلمه جامعه له فیها تسویغ قتال المخالف، والدعوه إلی طاعه الله، والترقی فیها لضمان الفوز

وَلَعَمْرِی مَا عَلَیَّ مِنْ قِتَالِ مَنْ خَالَفَ الحَقَّ، وَخَابَطَ الغَیَّ (۱) ، مِنْ إِدْهَانٍ (۲) وَلاَ إِیهَانٍ (۳) . فَاتَّقُوا اللهَ عِبَادَ اللهِ، وَفِرُّوا إِلَی اللهِ مِنَ اللهِ (۴) ، وَامْضُوا فی الَّذِی نَهَجَهُ لَکُمْ (۵) ، وَقُومُوا بِمَا عَصَبَهُ بِکُمْ (۶) ، فَعَلِیٌّ ضَامِنٌ لِفَلْجِکُمْ (۷) آجِلاً، إِنْ لَمْ تُمنَحُوهُ عَاجِلاً.

### in Persian

برانگیختن مردم به پیکار

ضرورت آمادگی برای جهاد سوگند به جان خودم، در مبارزه با مخالفان حق، و آنان که در گمراهی و فساد غوطه ورند، یک لحظه مدارا و سستی نمی کنم. پس ای بندگان خدا! از خدا بترسید، و از خدا، به سوی خدا فرار کنید، و از راهی که برای شما گشوده بروید، و وظائف و مقرراتی که برای شما تعیین کرده بپا دارید، اگر چنین باشید، علی (ع) ضامن پیروزی شما در آینده می باشد گرچه هم اکنون به دست نیاورید.

## SERMON ۲۵

### in English

When Amir al-mu'minin received successive news that Mu`awiyah's men were occupying cities (۱) and his own officers in Yemen namely `Ubaydullah ibn `Abbas and Sa`id ibn Nimran came to him retreating after being overpowered by Busr ibn Abi Artat he was much disturbed by the slackness of his own men in jihad and their difference with his :opinion. Proceeding on to the pulpit he said

Nothing (is left to me) but Kufah which I can hold and extend (which is in my hand to play with). (O' Kufah) if this is your condition that whirlwinds continue blowing through you then .Allah may destroy you

:Then he illustrated with the verse of a poet

O' `Amr! By your good father's life. I have received only a small bit of fat from this pot (fat .(that remains sticking to it after it has been emptied

:Then he continued

I have been informed that Busr has overpowered Yemen. By Allah I have begun thinking about these people that they would shortly snatch away the whole country through their unity on their wrong and your disunity (from your own right) and separation your disobedience of your Imam in matters of right and their obedience to their leader in matters of wrong their fulfilment of the trust in favour of their master and your betrayal their good work in their cities and your mischief. Even if I give you charge of a wooden .bowl I fear you would run away with its handle

O' my Allah they are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with worse one. O' my Allah melt their hearts as salt melts in water. By Allah I wish I had :(only a thousand horsemen of Banu Firas ibn Ghanm (as the poet says

.If you call them the horsemen would come to you like the summer cloud

:(Thereafter Amir al-mu'minin alighted from the pulpit)

as-Sayyid ar-Radi says: In this verse the word "armiyah" is plural of "ramiyy" which means cloud and "hamim" here means summer. The poet has particularised the cloud of summer because it moves swiftly. This is because it is devoid of water while a cloud moves slowly when it is laden with rain. Such clouds generally appear (in Arabia) in winter. By this verse the poet intends to convey that when they are called and referred to for help they approach with rapidity and this is borne by the first line "if you call them they will ."reach you

p: ۱۷۷

[ ۲۵ ] ومن خطبه له علیه السلام

وقـد تواترت علیه الأَخبار (۱) باستیلاءِ أَصـحاب معاویه علی البلاد، وقـدم علیه عاملاه علی الیمن وهما عبیـدالله بن العباس وسـعید بن نَمْرَان لمّا غلب علیها بُسْرُ بن أبی أَرْطَاه، فقام علیه السلام إلی المنبر ضجراً بتثاقل أَصحابه عن الجهاد، ومخالفتهم له فی الرأْی، فقال:

مَا هِیَ إلاَّ الکُوفَهُ، أقْبِضُهَا وَأَبْسُطُهَا (۲) ، إنْ لَمْ تَکُونی إِلاَّ أَنْتِ، تَهُبُّ أَعَاصِیرُک (۳) ، فَقَبَّحَکِ اللهُ!

وتمثّل بقول الشاعر:

لَعَمْرُ أَبِیکَ الْخَیْرِ یَا عَمْرُو إِنَّنی عَلَی وَضَر (۴) مِنْ ذَا الْإِنَاءِ قَلِیلِ

ثم قال علیه السلام:

أُنْبِئْتُ بُسْراً قَدِ اطَّلَعَ الْیَمَنَ (۵) ، وَإِنِّی وَاللهِ لَأَظُنُّ أَنَّ هؤُلاَءِ الْقَوْمَ سَیُدَالُونَ مِنْکُمْ (۶) بِاجْتِمَاعِهِمْ عَلَی بَاطِلِهِمْ، وَتَفَرُّقِکُمْ عَنْ حَقِّکُمْ، وَبِمَعْصِیَتِکُمْ إِمَامَکُمْ فی الْحَقِّ، وَطَاعَتِهِمْ إِمَامَهُمْ فی البَاطِلِ، وَبِأَدَائِهِمُ الْأَمَانَهَ إِلَی صَاحِبِهِمْ وَخِیَانَتِکُمْ، وَبِصَلاَحِهِمْ فی بِلاَدِهِمْ وَفَسَادِکُمْ، فَلَو ائْتَمَنْتُ أَحَدَکُمْ عَلَی قَعْبٍ (۷) لَخَشِیتُ أنْ یَذْهَبَ بِعِلاَقَتِهِ (۸) . اللَّهُمَّ إِنِّی قَدْ مَلِلْتُهُمْ وَمَلُّونِی، وَسَئِمْتُهُمْ وَسَئِمُونِی، فَأَبْدِلْنِی بِهِمْ خَیْراً مِنْهُمْ، وأَبْدِلْهُمْ بِی شَرّاً مِنِّی، اللَّهُمَّ مِثْ قُلُوبَهُمْ (۹) کَمَا یُمَاثُ الْمِلْحُ فِی الْمَاءِ، أَمَاوَاللهِ لَوَدِدْتُ أَنَّ لِی بِکُمْ أَلفَ فَارِسٍ مِنْ بَنِی فِرَاسِ بْنِ غَنْمٍ.

هُنَالِکَ، لَوْ دَعَوْتَ، أَتَاکَ مِنْهُمْ فَوَارِسُ مِثْلُ أَرْمِیَهِ الْحَمِیم

ثم نزل علیه السلام من المنبر.

قال سیّد الشـریف: أقولُ: والارمیه جمع رَمِیٍّ وهو: السحاب، والحمیم ها هنا: وقت الصیف، وإنما خصّ الشاعر سحاب الصیف بالذکر لأنه أشد جفولاً، وَأسـرع خُفوفاً (۱۰) ، لانه لا ماء فیه، وإنما یکون السـحاب ثقیل السـیر لامتلائه بالماء، وذلک لا یکون فی الأکثر إلا زمان الشتاء، وإنما أراد الشاعر وصفهم بالسرعه إذا دُعوا، والإغاثه إذا استغیثوا، والدلیل علی ذلک قوله:

p: ۱۷۸

«هنالك، لو دعوت، أتاك منهم...».

## in Persian

رنجش از یاران سست

علل شکست ملتها (علل شکست کوفیان و پیروزی شامیان) اکنون جز شهر کوفه در دست من باقی نمانده است، که آن را بگشایم یـا ببنـدم ای کوفه اگر فقـط تو مرا باشـی، آن هم برابر این همه مصـیبتها و طوفانهـا!! چهره ات زشت بـاد. آنگـاه به گفته شاعر مثال آورد: به جان پدرت سوگند ای عمرو که سهم اندکی از ظرف و پیمانه داشتم.

سپس ادامه داد: به من خبر رسیده که بسر بن ارطاه بر یمن تسلط یافت، سوگنـد به خدا می دانسـتم که مردم شام به زودی بر شـما غلبه خواهنـد کرد. زیرا آنهـا در یـاری کردن باطـل خود، وحـدت دارنـد، و شـما در دفاع از حق متفرقیـد، شـما امام خود را در حق نافرمانی کرده و آنهاامام خود را در باطل فرمانبردارند. آنها نسبت به رهبر خود امانتدار و شما خیانتکارید، آنها در شهرهای خود به اصلاح و آبادانی مشغولند و شما به فساد و خرابی (آنقدر فرومایه اید) اگر من کاسه چوبی آب را به یکی از شماها امانت دهم می ترسم که بند آن را بدزدید نفرین به امت خیانتکار خدایا، من این مردم را با پند و تذکرهای مداوم خسته کردم و آنها نیز مرا خسته نمودنـد، آنها از من به ستوه آمـده، و من از آنان به ستوه آمـده، دل شکسته ام، به جای آنان افرادی بهتر به من مرحمت فرما، و به جـای من بـدتر از من بر آنهـا مسـلط کن. خـدایا، دلهای آنان را، آنچنان که نمک در آب حل می شود، آب کن. به خـدا سوگنـد، دوست داشـتم، به جای شـما کوفیان، هزار سوار از بنی فراس بن غنم می داشتم که: (اگر آنان را می خواندی، سوارانی از ایشان نزد تو می آمدند مبارز و تازنده چون ابر تابستانی)

p: ۱۷۹

## Footnote

When after arbitration Mu`awiyah's position was stabilised he began thinking of . (١) taking possession of Amir al-mu'minin's cities and extend his domain. He sent his armies to different areas in order that they might secure allegiance for Mu`awiyah by force. In this connection he sent Busr ibn Abi Artat to Hijaz and he shed blood of thousands of innocent persons from Hijaz upto Yemen burnt alive tribes after tribes in fire and killed even children so much so that he butchered two young boys of `Ubaydullah ibn `Abbas the Governor of Yemen before their mother Juwayriyah bint Khalid ibn Qaraz al-Kinaniyyah.

When Amir al-mu'minin came to know of his slaughtering and blood shed he thought of sending a contingent to crush him but due to continuous fighting people had become weary and showed heartlessness instead of zeal. When Amir al-mu'minin observed their shirking from war he delivered this sermon wherein he roused them to enthusiasm and self respect and prompted them to jihad by describing before them the enemy's wrongfulness and their own short-comings. At last Jariyah ibn Qudamah as-Sa`di responded to his call and taking an army of two thousand set off in pursuit of Busr and chased him out of Amir al-mu'minin's domain.

## SERMON ٢۶

### in English

Arabia before proclamation of Prophethood

Allah sent Muhammad (p.b.u.h.a.h.p.) as a warner (against vice) for all the worlds and a trustee of His revelation while you people of Arabia were following the worst religion and you resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed blood of each other and cared not for relationship. Idols are fixed among you and sins are clinging to you.Part of the same sermon on the attentiveness of the people after the death of the Holy Prophet

p: ١٨٠

I looked and found that there is no supporter for me except family so I refrained from thrusting them unto death. I kept my eyes closed despite motes in them. I drank despite choking of throat. I exercised patience despite trouble in breathing and despite having to .take sour colocynth as food

Part of the same sermon on the settlement between Mu`awiyah and `Amr ibn al-`As

He did not swear allegiance till he got him to agree that he would pay him its price. The hand of this purchaser (of allegiance) may not be successful and the contract of the seller may face disgrace. Now you should take up arms for war and arrange equipment for it. Its flames have grown high and its brightness has increased. Clothe yourself with (patience for it is the best to victory.(۱

**in Arabic**

[ ۲۶ ] ومن خطبه له عليه السلام

وفيها يصف العرب قبل البعثه ثم يصف حاله قبل البيعه له

العرب قبل البعثه

إِنَّ اللهَ سُبحانَه بَعَثَ مُحَمَّداً صَلَّى اللّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ نَذِيراً لِلْعَالَمِينَ، وَأَمِيناً عَلَى التَّنْزِيلِ، وَأَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ، وَفِي شَرِّ دَارٍ، مُنِيخُونَ (۱) بَيْنَ حِجارَهٍ خُشْنٍ (۲) ، وَحَيَّاتٍ صُمٍّ (۳) ، تشْرَبُونَ الكَدِرَ، وَتَأْكُلُونَ الْجَشِبَ (۴) ، وَتَسْفِكُونَ دِمَاءَكُمْ، وَتَقْطَعُونَ أَرْحَامَكُمْ، الْأَصْنَامُ فِيكُمْ مَنْصُوبَهٌ، وَالْآثَامُ بِكُمْ مَعْصُوبَهٌ (۵) . منها صفه قبل البيعه له فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي، فَضَنِنْتُ بِهِمْ عَنِ المَوْتِ، وَأَغْضَيْتُ (۶) عَلَى القَذَى، وَشَرِبْتُ عَلَى الشَّجَا (۷) ، وَصَبَرْتُ عَلَى أَخْذِ الْكَظَمِ (۸) ، وَعَلىْ أَمَرَّ مِنْ طَعْمِ الْعَلْقَمِ.

p: ۱۸۱

ومنها: وَلَمْ يُبَايِعْ حَتَّى شَرَطَ أنْ يُؤْتِيَهِ عَلَى الْبَيْعَهِ ثَمَناً، فَلاَ ظَفِرَتْ يَدُ الْبَائِعِ، وخَزِيَتْ (۹) أَمَانَهُ الْمُبْتَاعِ (۱۰) ، فَخُذُوا لِلْحَرْبِ أُهْبَتَهَا (۱۱) ، وَأَعِدُّوا لَهَا عُدَّتَهَا، فَقَدْ شَبَّ لَظَاهَا (۱۲) ، وَعَلاَ سَنَاهَا (۱۳) ، وَاسْتَشْعِرُوا (۱۴) الصَّبْرَ، فَإِنَّهُ أَدْعَى النَّصْرِ.

## in Persian

اعراب پیش از بعثت

شناخت فرهنگ جاهلیت خداوند، پیامبر اسلام، حضرت محمد (ص) را هشداردهنده جهانیان مبعوث فرمود، تا امین و پاسدار وحی الهی باشد، آنگاه که شما ملت عرب، بدترین دین را داشته، و در بدترین خانه زندگی می کردید، میان غارها، سنگهای خشن و مارهای سمی خطرناک فاقد شنوایی، بسر می بردید، آبهای آلوده می نوشیدید. و غذاهای ناگوار می خوردید، خون یکدیگر را به ناحق می ریختید، و پیوند خویشاوندی را می بریدید، بتها میان شما پرستش می شد، و مفاسد و گناهان، شما را فرا گرفته بود.

مظلومیت و تنهایی علی (ع) پس از وفات پیامبر (ص) و بی وفایی یاران به اطراف خود نگاه کرده یاوری جز اهل بیت خود ندیدم، (که اگر یاری کنند، کشته خواهند شد و به مرگ آنان رضایت ندادم) چشم پر از خار و خاشاک را ناچار فرو بستم، و با گلویی که استخوان شکسته در آن گیر کرده بود جام تلخ حوادث را نوشیدم، و خشم خویش فرو خوردم، و بر نوشیدن جام تلخ تر از گیاه حنظل، شکیبایی نمودم. (قسمت دیگری از همین خطبه:)

معرفی عمروعاص و ضرورت آمادگی نظامی عمروعاص با معاویه بیعت نکرد. مگر آنکه شرط کرد تا برای بیعت درهم و دینار فراوان بگیرد، که در این معامله شوم، دست فروشنده هرگز به پیروزی نرسد و سرمایه خریدار به رسوایی کشانده شود. ای مردم کوفه، آماده پیکار شوید، و ساز و برگ جنگ فراهم آورید، زیرا که آتش جنگ زبانه کشیده و شعله های آن بالا گرفته است، صبر و استقامت را شعار خویش سازید که پیروزی می آورد

p: ۱۸۲

## Footnote

Amir al-mu'minin had delivered a sermon before setting off for Nahrawan. These are .(۱) three parts from it. In the first part he has described the condition of Arabia before Proclamation (of Prophethood); in the second he has referred to circumstances which forced him to keep quiet and in the third he has described the conversation and settlement between Mu`awiyah and `Amr ibn al-`As. The position of this mutual settlement was that when Amir al-mu'minin sent Jarir ibn `Abdillah al-Bajali to Mu`awiyah to secure his allegiance he detained Jarir under the excuse of giving a reply and in the meantime he began exploring how far the people of Syria would support him. When he succeeded in making them his supporters by rousing them to avenge `Uthman's blood he consulted his brother `Utbah ibn Abi Sufyan. He suggested "If in this matter `Amr ibn al-`As was associated he would solve most of the difficulties through his sagacity but he would not be easily prepared to stabilise your authority unless he got the price he desired for it. If you are ready for this he would prove the best counsellor and helper." Mu`awiyah liked this suggestion sent for `Amr ibn al-`As and discussed with him and eventually it was settled that he would avenge `Uthman's blood by holding Amir al-mu'minin liable for it in exchange for the governorship of Egypt and by whatever means possible would not let Mu`awiyah's authority in Syria suffer. Consequently both of them .fulfilled the agreement and kept their words fully

## SERMON ۲۷

### in English

p: ۱۸۳

Exhorting people for jihad

Now then surely jihad is one of the doors of Paradise which Allah has opened for His chief friends. It is the dress of piety and the protective armour of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihad. He has to suffer .ignominy and justice is denied to him

Beware! I called you (insistently) to fight these people night and day secretly and openly and exhorted you to attack them before they attacked you because by Allah no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid (۱) have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs arms necks and ears and no woman could resist it except by pronouncing the verse "We are for Allah and to Him we shall return." (Qur'an ۲ :۱۵۶) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but .rather there is justification for him before me

p: ۱۸۴

How strange! How strange! By Allah my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold because if you run away from heat and cold you would be by Allah running .(away (in a greater degree) from sword (war

O' you semblance of men not men your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah this acquaintance has brought about shame and resulted in repentance. May Allah fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abi Talib is brave but does not know (tactics of) war. Allah bless them ! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within twenties and here I am have crossed over sixty but .one who is not obeyed can have no opinion

p: ۱۸۵

**in Arabic**

[ ۲۷ ] ومن خطبه له عليه السلام

وقد قالها يستنهض بها الناس حين ورد خبر غزوالانبار بجيش معاويه فلم ينهضوا، وفيها يذكر فضل الجهاد، ويستنهض الناس، ويذكر علمه بالحرب، ويلقى عليهم التبعه لعدم طاعته

فضل الجهاد

أَمَّا بَعْدُ، فَإِنَّ الجِهَادَ بَابٌ مِنْ أَبْوَابِ الجَنَّهِ، فَتَحَهُ اللهُ لِخَاصَّهِ أَوْلِيَائِهِ، وَهُوَ لِباسُ التَّقْوَى، وَدِرْعُ اللهِ الحَصِينَهُ، وَجُنَّتُهُ (۱) الوَثِيقَهُ، فَمَنْ تَرَكَهُ رَغْبَهً عَنْهُ (۲) أَلبَسَهُ اللهُ ثَوْبَ الذُّلِّ، وَشَمِلَهُ البَلاَءُ، وَدُيِّثَ (۳) بِالصَّغَارِ وَالقَمَاءَهِ (۴) ، وَضُرِبَ عَلَى قَلْبِهِ بِالْأَسْهَابِ (۵) ، وَأُدِيلَ الحَقُّ مِنْهُ (۶) بِتَضْيِيعِ الجِهَادِ، وَسِيمَ الخَسْفَ (۷) ، وَمُنِعَ النَّصَفَ (۸) .

استنهاض الناس

أَلاَ ـ وَإِنِّی قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هؤُلاَءِ القَوْمِ لَيْلاً وَنَهَاراً، وَسِرّاً وَإِعْلاَناً، وَقُلْتُ لَكُمْ: اغْزُوهُمْ قَبْلَ أنْ يَغْزُوكُمْ، فَوَاللهِ مَا غُزِیَ قَوْمٌ قَطُّ فی عُقْرِ دَارِهِمْ (۹) إِلَّا ذَلُّوا، فَتَوَاكَلْتُمْ (۱۰) وَتَخَاذَلْتُمْ حَتَّى شُنَّتْ عَلَيْكُمُ الغَارَاتُ (۱۱) ، وَمُلِكَتْ عَلَيْكُمُ الْأَوْطَانُ. وَهذَا أَخُو غَامِد قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ (۱۲) ، وَقَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ البَكْرِیَّ، وَأَزَالَ خَيْلَكُمْ عَنْ مَسَالِحِهَا (۱۳) .

وَلَقَدْ بَلَغَنِی أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى المَرْأَهِ المُسْلِمَهِ، وَالْأُخْرَى المُعَاهَدَهِ (۱۴) ، فَيَنْتَزِعُ حِجْلَهَا (۱۵) وَقُلْبَهَا (۱۶) وَقَلاَئِدَهَا، وَرِعَاثَهَا (۱۷) ، ما تَمْتَنِعُ مِنْهُ إِلاَّ بِالْإِسْتِرْجَاعِ وَالْإِسْتِرْحَام (۱۸) ، ثُمَّ انْصَرَفُوا وَافِرِينَ (۱۹) ، مَا نَالَ رَجُلاً مِنْهُمْ كَلْمٌ (۲۰) ، وَلاَ أُرِيقَ لَهُمْ دَمٌ، فَلَوْ أَنَّ امْرَأً مُسْلِماً مَاتَ مِن بَعْدِ هَذا أَسَفاً مَا كَانَ بِهِ مَلُوماً، بَلْ كَانَ بِهِ عِنْدِی جَدِيراً. فَيَا عَجَباً! عَجَباً وَاللهِ يُمِيتُ القَلْبَ وَيَجْلِبُ الهَمَّ مِن اجْتَِماعِ هؤُلاَءِ القَوْمِ عَلَى بَاطِلِهِمْ، وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ! فَقُبْحاً لَكُمْ وَتَرَحاً (۲۱) ، حِينَ صِرْتُمْ غَرَضاً (۲۲) يُرمَى: يُغَارُ عَلَيْكُمْ وَلاَ تُغِيرُونَ، وَتُغْزَوْنَ وَلاَ تَغْزُونَ، وَيُعْصَى اللهُ وَتَرْضَوْنَ! فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِم فِی أَيَّامِ الحَرِّ قُلْتُمْ: هذِهِ حَمَارَّهُ القَيْظِ (۲۳) أَمْهِلْنَا يُسَبَّخْ عَنَّا الحَرُّ (۲۴) ، وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِی الشِّتَاءِ قُلْتُمْ: هذِهِ صَبَارَّهُ القُرِّ (۲۵) ، أَمْهِلْنَا يَنْسَلِخْ عَنَّا البَرْدُ، كُلُّ هذا فِرَاراً مِنَ الحَرِّ وَالقُرِّ ؛فَإِذَا كُنْتُمْ مِنَ الحَرِّ وَالقُرِّ تَفِرُّونَ فَأَنْتُمْ وَاللهِ مِنَ السَّيْفِ أَفَرُّ!

البرم بالناس

يَا أَشْبَاهَ الرِّجَالِ وَلاَ رِجالَ! حُلُومُ الْأَطْفَالِ، وَعُقُولُ رَبّاتِ الحِجَالِ (۲۶) ، لَوَدِدْتُ أَنِّی لَمْ أَرَكُمْ وَلَمْ أَعْرِفْكمْ مَعْرِفَةً وَاللهِ جَرَّتْ نَدَماً، وَأَعقَبَتْ سَدَماً (۲۷) . قَاتَلَكُمُ اللهُ! لَقَدْ مَلأْتُمْ قَلْبِی قَيْحاً (۲۸) ، وَشَحَنْتُمْ (۲۹) صَدْرِی غَيْظاً، وَجَرَّعْتُمُونِی نُغَبَ (۳۰) التَّهْمَام (۳۱) أَنْفَاساً (۳۲) ، وَأَفْسَدْتُمْ عَلَیَّ رَأْيِی بِالعِصْيَانِ وَالخذْلاَن، حَتَّی قَالَتْ قُرَيْشٌ: إِنَّ ابْنَ أَبِی طَالِب رَجُلٌ شُجَاعٌ، وَلْكِنْ لاَ عِلْمَ لَهُ بِالحَرْبِ. للهِ أَبُوهُمْ! وَهَلْ أَحدٌ مِنْهُمْ أَشَدُّ لَهَا مِرَاساً (۳۳) ، وَأَقْدَمُ فِيهَا مَقَاماً مِنِّی؟! لَقَدْ نَهَضْتُ فِيهَا وَمَا بَلَغْتُ العِشْرِينَ، وها أناذا قَدْ ذَرَّفْتُ عَلَی السِّتِّينَ! (۳۴) وَلكِنْ لا رَأْیَ لِمَنْ لاَ يُطَاعُ!

## in Persian

در فضيلت جهاد

ارزش جهاد در راه خدا پس از ستايش پروردگار، جهاد در راه خدا، دری از درهای بهشت است، كه خدا آن را به روی دوستان مخصوص خود گشوده است، جهاد، لباس تقوا، و زره محكم، و سپر مطمئن خداوند است، كسی كه جهاد را ناخوشايند دانسته و ترک كند، خدا لباس ذلت و خواری بر او می پوشاند، و دچار بلا و مصيبت می شود، و كوچک و ذليل می گردد، دل او در پرده گمراهی مانده، و حق از او روی می گرداند، به جهت ترک جهاد، به خواری محكوم و از عدالت محروم است

دعوت به مبارزه و نكوهش از نافرمانی كوفيان آگاه باشيد! من شب و روز، پنهان و آشكار، شما را به مبارزه با شاميان، دعوت كردم و گفتم پيش از آن كه، آنها با شما بجنگند با آنان نبرد كنيد، به خدا سوگند، هر ملتی كه درون خانه خود مورد هجوم قرار گيرد، ذليل خواهد شد، اما شما سستی بخرج داديد، و خواری و ذلت پذيرفتيد، تا آنجا كه دشمن پی در پی به شما حمله كرد و سرزمينهای شما را تصرف نمود، و اينک، فرمانده معاويه، (مرد غامدی) با لشگرش وارد شهر انبارشده و فرماندار من، (حسان بن حسان بكری) را كشته و سربازان شما را از مواضع مرزی بيرون رانده است. به من خبر رسيد كه مردی از لشگر شام به خانه زن مسلمان و غير مسلمان كه در پناه حكومت اسلام بود وارد شد، و خلخال و دستبند و گردنبند و گوشواره های آنها را به غارت برد، در حالی كه هيچ وسيله ای برای دفاع، جز گريه و التماس كردن، نداشتند، لشگريان شام با غنيمت فراوان رفتند بدون اينكه حتی يک نفر آنان، زخمی بردارد، و يا قطره خونی از او ريخته شود، اگر برای اين حادثه تلخ، مسلمانی از روی تاسف بميرد، ملامت نخواهد شد، و از نظر من سزاوار است.

p: ۱۸۷

شگفتا، شگفتا!! به خدا سوگند، این واقعیت قلب انسان را می میراند و دچار غم و اندوه می کند که شامیان در باطل خود وحدت دارند، و شما در حق خود متفرقید. زشت باد روی شما و از اندوه رهایی نیابید که آماج تیر بلا شدید. به شما حمله می کنند، شما حمله نمی کنید؟ با شما می جنگند، شما نمی جنگید؟ اینگونه معصیت خدا می شود و شما رضایت می دهید؟ وقتی در تابستان فرمان حرکت به سوی دشمن می دهم، می گویید هوا گرم است مهلت ده تا سوز گرما بگذرد، و آنگاه که در زمستان فرمان جنگ می دهم، می گویید هوا خیلی سرد است بگذار سرما برود، همه این بهانه ها برای فرار از سرما و گرما بود؟ وقتی شما از گرما و سرما فرار می کنید، به خدا سوگند که از شمشیر بیشتر گریزانید. مظلومیت امام (ع) و علل شکست کوفیان ای مرد نمایان نامرد! ای کودک صفتان بی خرد، که عقلهای شما به عروسان حجله آرای، شباهت دارد، چقدر دوست داشتم که شما را هرگز نمی دیدم و هرگز نمی شناختم، شناسایی شما سوگند به خدا که جز پشیمانی حاصلی نداشت، و اندوهی غم بار سرانجام آن شد خدا شما را بکشد که دل من از دست شما پرخون، و سینه ام از خشم شما مالامال است، کاسه های غم و اندوه را، جرعه جرعه به

من نوشاندید، و با نافرمانی و ذلت پذیری، رای و تدبیر مرا تباه کردید، تا آنجا که قریش در حق من گفت: (بی تردید پسر ابیطالب مردی دلیر است ولی دانش نظامی ندارد) خدا پدرانشان را مزد دهد، آیا یکی از آنها تجربه های جنگی سخت و دشوار مرا دارد؟ یا در پیکار توانست از من پیشی گیرد؟ هنوز بیست ساله نشده، که در میدان نبرد حاضر بودم، هم اکنون که از شصت سال گذشته ام. اما دریغ، آن کس که فرمانش را اجراء نکنند، رایی نخواهد داشت.

p: ۱۸۸

## Footnote

After the battle of Siffin Mu`awiyah had spread killing and bloodshed all round and .(١) started encroachments on cities within Amir al-mu'minin's domain. In this connection he deputised Sufyan ibn `Awf al-Ghamidi with a force of six thousand to attack Hit al-Anbar and al-Mada'in. First he reached al-Mada'in but finding it deserted proceeded to al-Anbar. Here a contingent of five hundred soldiers was posted as guard from Amir al-mu'minin's side but it could not resist the fierce army of Mu`awiyah. Only a hundred men stuck to their position and they did face them stoutly as far as they could but collecting together the enemy's force made such a severe attack that they too could no more resist and the chief of the contingent Hassan ibn Hassan al-Bakri was killed along with thirty others. When the battlefield was clear the enemy ransacked al-Anbar with full freedom and left the city completely destroyed. When Amir al-mu'minin got the news of this attack he ascended the pulpit and exhorted the people for crushing the enemy and called them to jihad but from no quarter was there any voice or response. He alighted from the pulpit utterly disgusted and worried and in the same condition set off for the enemy on foot. When people observed this their sense of self respect and shame was also awakened and they too followed him. Amir al-mu'minin stopped at an-Nukhaylah. People then surrounded and insisted upon him to get back as they were enough with the enemy. When their insistence increased beyond reckoning Amir al-mu'minin consented to return and Sa`id ibn Qays al-Hamdani proceeded forward with a force of eight thousand. But Sufyan ibn `Awf al-Ghamidi had gone so Sa`id came back without any encounter. When Sa`id reached Kufah then - according to the version of Ibn Abi'l-Hadid - Amir al-mu'minin was so deeply grieved and indisposed during those days to an extent of not wishing to enter the mosque but instead sat in the corridor of his residence (that connects the entrance of the mosque) and wrote this sermon and gave it to his slave Sa`d to read it over to the people. But al-Mubarrad (al-Kamil vol. ١ pp. ١٠۴-١٠٧) has related from `Ubaydullah ibn Hafs al-Taymi Ibn `A'ishah that Amir al-mu'minin delivered this sermon .on a high pace in an-Nukhaylah. Ibn Maytham has held this view preferable

## SERMON ۲۸

### in English

About the transient nature of this world and importance of the next world

So now surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repent- ance over his faults before his ?death? Or is there no one to perform virtuous acts before the day of trial

Beware surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is a harm to him. Beware and act during a period of attraction just as you act during a period of dread. Beware surely I have not seen a coveter for Paradise asleep nor a dreader from Hell to be asleep. Beware he whom right does not benefit must suffer the harm of the wrong and he whom .guidance does not keep firm will be led away by misguidance towards destruction

Beware you have been ordered insistently to march and been guided how to provide for the journey. Surely the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes. Provide for yourself from this world what would save you .(tomorrow (on the Day of Judgement

p: ۱۹۰

as-Sayyid ar-Radi says: If there could be an utterance which would drag by neck towards renunciation in this world and force to action for the next world it is this sermon. It is enough to cut off from the entanglements of hopes and to ignite the flames of preaching (for virtue) and warning (against vice). His most wonderful words in this sermon are "Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell " because besides sublimity of words greatness of meaning true similes and factual illustrations there are wonderful secrets .and delicate implications therein

It is his saying that he place to proceed to is Paradise while

the place of doom is Hell. Here he has used two different words

to convey two different meanings. For Paradise he has used the

word "the place to proceed to" but for Hell this word has not been used. One proceeds to a place which he likes and desires and this can be true for Paradise only. Hell does not have the attractiveness that it may be liked or proceeded to. We seek Allah's protection from it. Since for Hell it was not proper to say "to be proceeded to" Amir al-mu'minin employed the word "doom" implying the last place of stay where one reaches even .though it may mean grief and worry or happiness and pleasure

This word is capable of conveying both senses. However it should be taken in the sense of "al-masir" or "al-ma'al" that is last resort. Qur'anic verse is "say thou "Enjoy ye (your pleasures yet a while ) for your last resort is unto the (hell) fire" (۱۴:۳۰). Here to say "sabqatakum" that is "the place for you to proceed to" in place of the word "masirakum" that is your doom or last resort would not be proper in any way. Think and ponder over it and see how wondrous is its inner implication and how far its depth goes with beauty. Amir al-mu'minin's utterance is generally on these lines. In some versions the word "sabqah" is shown as "subqah" which is applied to reward fixed for the winner in a race. However both the meanings are near each other because a reward is not for an .undesirable action but for good and commendable performance

**in Arabic**

[ ٢٨ ] ومن خطبه له عليه السلام

وهو فصل من الخطبه التى أولها: «الحمد لله غير مقنوط من رحمته» وفيه أحد عشر تنبيهاً:

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ، وَآذَنَتْ (١) بِوَدَاعٍ، وَإِنَّ الْآخِرَهَ قَدْ أَقْبَلَتْ، وَأَشْرَفَتْ بِاطِّلَاعٍ (٢) ، أَلاَ وَإِنَّ الْيَوْمَ المِضْمارَ (٣) ، وَغَداً السِّبَاقَ، وَالسَّبَقَهُ الْجَنَّهُ (۴) ، وَالْغَايَهُ النَّارُ ;أَفَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ مَنِيَّتِهِ (۵) ! أَلاَ عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ (۶) ! أَلَا وَإِنَّكُمْ فِى أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ، فَمَنْ عَمِلَ فِى أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ، وَلَمْ يَضْرُرْهُ أَجَلُهُ ;وَمَنْ قَصَّرَ فِى أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، فَقَدْ خَسِرَ عَمَلَهُ، وَضَرَّهُ أَجَلُهُ، أَلَا فَاعْمَلُوا فِى الرَّغْبَهِ كَمَا تَعْمَلُونَ فِى الرَّهْبَهِ (٧) ، أَلَا وَإِنِّى لَمْ أَرَ كَالْجَنَّهِ نَامَ طَالِبُهَا، وَلَا كَالنَّارِ نَامَ هَارِبُهَا، أَلَا وَإِنَّهُ مَنْ لَايَنْفَعُهُ الْحَقُّ يَضُرُّهُ البَاطِلُ، وَمَنْ لايَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَىْ، أَلَا وَإِنَّكُمْ قَد أُمِرْتُمْ بِالظَّعْنِ (٨) ، وَدُلِلْتُمْ عَلى الزَّادَ. وَإِنَّ أَخْوَفَ مَا أَخافُ عَلَيْكُمُ: اتِّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ، تَزَوَّدُوا فِى الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ (٩) غَداً. قال السيد الشريف -رضى الله عنه- وأقول: إنّهُ لو كان كلامٌ يأخذ بالأعناق إلى الزهد فى الدنيا، ويضطر إلى عمل الآخره لكان هذا الكلام، وكفى به قاطعاً لعلائق الآمال، وقادحاً زناد الاتعاظ والازدجار. ومِن أعجبه قوله عليه السلام: «ألا وَإنّ اليَوْمَ المِضْمارَ وَغَداً السِّبَاقَ، وَالسّبَقَهُ الجَنّه وَالغَايَه النّار» فإن فيه مع فخامه اللفظ، وعظم قدر المعنى، وصادق التمثيل، وواقع التشبيه سرّاً عجيباً، ومعنى لطيفاً، وهو قوله عليه السلام: «والسَبَقَه الجَنّه، وَالغَايَه النّار»، فخالف بين اللفظين لاختلاف المعنيين، ولم يقل: «السّبَقَه النّار» كما قال: «السّبَقَه الجَنّه»، لان الاستباق إنما يكون إلى أمر محبوبٍ، وغرض مطلوبٍ، وهذه صفه الجنه، وليس هذا المعنى موجوداً فى النار، نعوذ بالله منها! فلم يجز أن يقول: «والسّبَقَه النّار»، بل قال: «والغَايَه النّار»، لان الغايه قد ينتهى إليها من لا يسره الانتهاء إليها ومن يسره ذلك، فصَلح أن يعبر بها عن الأمرين معاً، فهى فى هذا الموضع كالمصير والمآل، قال الله تعالى:( قُلْ تَمتَّعُوا فَإنَّ مَصِيرَكُم إلى النّارِ) ، ولا يجوز فى هذا الموضع أن يقال: سبْقتكم ــ بسكون الباء ــ إلى النار، فتأمل ذلك، فباطنه عجيب، وغوره بعيد لطيف. وكذلك أكثر كلامه عليه السلام. و فى بعض النسخ: وقد جاء فى روايه أخرى: «والسُّبْقه الجنه ــ» بضم السين ــ والسبْقه عندهم اسم لما يجعل للسابق إذا سبق من مال أوعَرَض، والمعنيان متقاربان، لأن ذلك لا يكون جزاءً على فعل الأمر المذموم، وإنما يكون جزاءً على فعل الامر المحمود.

**in Persian**

اندرز و هشدار

دنیاشناسی پس از حمد و ستایش الهی، همانا دنیا روی گردانده، و وداع خویش را اعلام داشته است، و آخرت به ما روی آورده، و پیشروان لشگرش نمایان شد. آگاه باشید! امروز، روز تمرین و آمادگی، و فردا روز مسابقه است، پاداش برندگان، بهشت، و کیفر عقب ماندگان آتش است آیا کسی هست که پیش از مرگ، از اشتباهات خود، توبه کند؟ آیا کسی هست که قبل از فرا رسیدن روز دشوار قیامت، اعمال نیکی انجام دهد؟ آگاه باشید! هم اکنون در روزگار آرزوهایید، که مرگ را در پی دارد، پس هر کس در ایام آرزوها، پیش از فرا رسیدن مرگ، عمل نیکو انجام دهد، بهره مند خواهد شد، و مرگ او را زیانی نمی رساند، و آن کس که در روزهای آرزوها، پیش از فرا رسیدن مرگ کوتاهی کند، زیانکار و مرگ او زیانبار است، همانگونه که به هنگام ترس و ناراحتی برای خدا عمل می کنید، در روزگار خوشی و کامیابی نیز عمل کنید. آگاه باشید! هرگز چیزی مانند بهشت ندیدم که خواستاران آن در خواب غفلت باشند، و نه مانند آتش جهنم، که فراریان آن چنین در خواب فرورفته باشند. آگاه باشید! آن کس را که حق، منفعت نرساند، باطل به او زیان خواهد رساند، و آن کس که هدایت، راهنمایش نکند، گمراهی او را به هلاکت افکند آگاه باشید! به کوچ کردن فرمان یافته و برای جمع آوری توشه آخرت راهنمایی شدید، همانا، وحشتناکترین چیزی که بر شما می ترسم، هواپرستی، و آرزوهای دراز است، پس از این دنیا توشه برگیرید تا فردا خود را با آن حفظ نمایید. (اگر سخنی بتواند مردم را به آخرت گرایی و زهد و تقوا بکشاند همین سخن امام است که می تواند انسان را از آرزوها جدا کرده و نور امید را در دلها زنده سازد و انسان را نسبت به زشتیها بیزار کند از جمله های شگفت این خطبه آن است که فرمود امروز روز تمرین و فردا روز مسابقه، و جایزه برندگان بهشت است و کیفر عقب ماندگان آتش جهنم خواهد بود در این خطبه معانی ارزشمند در قالب مثلهای گویا و تشبیهات صحیح جاگرفته است. امام بین دو لفظ (السبقه) و (الغایه) به خاطر اختلاف معنا فاصله انداخته است زیرا سبقت گرفتن در مسابقاتی است مورد علاقه انسان است و این از صفات بهشت است و در راهی که به آتش جهنم می انجامد بکار گرفته نمی شود از این رو فرمود: السبقه الجنه اما واژه الغایه به معنای پایان در هر مسابقه استعمال می شود همانگونه که در قرآن خدا به کافران فرماید از دنیا بهره گیرد که پایان شما به سوی آتش است در این خطبه دقت کنید که معنایی

p: ۱۹۳

ژرف و عمقی دست نایافتنی دارد.)

## SERMON ۲۹

### in English

About those who found pretexts at the time of jihad

O' people your bodies are together but your desires are divergent. Your talk softens the hard stones and your action attracts your enemy towards you. You claim in your sittings that you would do this and that but when fighting approaches you say (to war) "turn thou away" (i.e. flee away). If one calls you (for help) the call receives no heed. And he who deals hardly with you his heart has no solace. The excuses are amiss like that of a debtor unwilling to pay. The ignoble can not ward off oppression. Right cannot be achieved without effort. Which is the house besides this one to protect? And with which leader (Imam) would you go for fighting after me? By Allah! deceived is one whom you have deceived while by Allah! he who is successful with you receives only useless arrows. You are like broken arrows thrown over the enemy. By Allah! I am now in the position that I neither confirm your views nor hope for your support nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure? The other party is also men of your shape (but they are so different in character). Will there be talk (without action carelessness without piety and greed in things not right? ! (۱

### in Arabic

[ ۲۹ ] ومن خطبه له علیه السلام

p: ۱۹۴

بعد غاره الضحاك بن قیس صاحب معاویه علی الحاجّ بعد قصه الحکمین

وفیها یستنهض أصحابه لما حدث فی الأطراف

أَیُّهَا النَّاسُ، الْمجْتَمِعَهُ أبْدَانُهُمْ، الْمخْتَلِفَهُ أهْوَاؤُهُمْ (۱) کَلامُکُم یُوهِی (۲) الصُّمَّ الصِّلابَ (۳) ، وَفِعْلُکُمْ یُطْمِعُ فِیکُمُ الْأَعْدَاءَ! تَقُولُونَ فِی المَجَالِسِ: کَیْتَ وَکَیْتَ (۴) ، فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ: حِیدِی حَیَادِ! (۵) مَا عَزَّتْ دَعْوَهُ مَنْ دَعَاکُمْ، وَلاَ اسْتَرَاحَ قَلْبُ مَنْ قَاسَاکُمْ، أَعَالِیلُ بِأَضَالِیلَ (۶) ، و سَأَلْتُمُونی التَّطْوِیلَ (۷) دِفَاعَ ذِی الدَّیْنِ المَطُولِ (۸) ، لاَ یَمنَعُ الضَّیْمَ الذَّلِیلُ! وَلاَ یُدْرَکُ الْحَقُّ إلاَّ بِالْجِدِّ! أَیَّ دَارٍ بَعْدَ دَارِکُمْ تَمْنَعُونَ، وَمَعَ أَیِّ إمَامٍ بَعْدِی تُقَاتِلُونَ؟ الْمَغْرُورُ وَاللهِ مَنْ غَرَرْتُمُوهُ، وَمَنْ فَازَبِکُمْ فَازَ ـ وَاللّهِ ـ بِالسَّهْمِ الْأَخْیَبِ (۹) ، وَمَنْ رَمَی بِکُمْ فَقَدْ رَمَی بِأَفْوَقَ (۱۰) نَاصِلٍ (۱۱) . أَصْبَحْتُ وَاللهِ لا أُصَدِّقُ قَوْلَکُمْ، وَلاَ أَطْمَعُ فِی نَصْرِکُمْ، وَلاَ أُوعِدُ العَدُوَّ بِکُم. مَا بَالُکُم؟ مَا دَوَاؤُکُمْ؟ مَا طِبُّکُمْ؟ القَوْمُ رِجَالٌ أَمْثَالُکُمْ، أَقَوْلاً بَغَیْرِ عِلْمٍ! وَغَفْلَهً مِنْ غَیْرِ وَرَعٍ! وَطَمَعاً فی غَیْرِ حَقٍّ!

## in Persian

در نکوهش اهل کوفه

علل شکست کوفیان ای مردم کوفه! بدنهای شما در کنار هم، اما افکار و خواسته های شما پراکنده است، سخنان ادعایی شما، سنگهای سخت را می شکند، ولی رفتار سست شما دشمنان را امیدوار می سازد، در خانه هایتان که نشستید، ادعاها و شعارهای تند سر می دهید، اما در روز نبرد، می گویید ای جنگ، از ما دور شو، و فرار می کنید. آن کس که از شما یاری خواهد، ذلیل و خوار است، و قلب رهاکننده شما آسایش ندارد، بهانه های نابخردانه می آورید، چون بدهکاران خواهان مهلت، از من مهلت می طلبید و برای مبارزه سستی می کنید، بدانید که افراد ضعیف و ناتوان هرگز نمی توانند ظلم و ستم را دور کنند، و حق جز با تلاش و کوشش به دست نمی آید، شما که از خانه خود دفاع نمی کنید چگونه از خانه دیگران دفاع می نمایید؟ و با کدام امام پس از من به مبارزه خواهید رفت؟ به خدا سوگند فریب خورده آن کس که به گفتار شما مغرور شود، کسی که به امید شما به سوی پیروزی رود، با کندترین پیکان به میدان آمده است، و کسی که بخواهد دشمن شما را با شما هدف قرار دهد، با تیری شکسته، تیراندازی کرده است به خدا سوگند! صبح کردم در حالی که گفتار شما را باور ندارم، و به یاری شما امیدوار نیستم، و

دشـمنان را به وسیله شما تهدید نمی کنم. راستی شما را چه می شود؟ دارویتان چیست؟ و روش درمانتان کدام است؟ مردم شام نیز همانند شمایند؟ آیا سزاوارست شعار دهید و عمل نکنید؟ و فراموشکاری بدون پرهیزگاری داشته، به غیر خدا امیدوار باشید؟

**Footnote**

(۱) . After the battle of Nahrawan Mu`awiyah sent ad-Dahhak ibn Qays al-Fihri with a force of four thousand towards Kufah with the purpose that he should create disorder in this area kill whomever he finds and keep busy in bloodshed and destruction so that Amir al-mu'minin should find no rest or peace of mind. He set off for the achievement of this aim and shedding innocent blood and spreading destruction all round reached upto the place of ath-Tha`labiyyah. Here he attacked a caravan of pilgrims (to Mecca) and looted all their wealth and belongings. Then at al-Qutqutanah he killed the nephew of `Abdullah ibn Mas`ud the Holy Prophet's companion namely `Amr ibn `Uways ibn Mas`ud together with his followers. In this manner he created havoc and bloodshed all round. When Amir al-mu'minin came to know of this rack and ruin he called his men to battle in order to put a stop to this vandalism but people seemed to avoid war. Being disgusted with their lethargy and lack of enthusiasm he ascended the pulpit and delivered this sermon wherein he has roused the men to feel shame and not to try to avoid war but to rise for the protection of their country like brave men without employing wrong and lame excuses. At last Hujr ibn `Adi al-Kindi rose with a force of four thousand for crushing the enemy and overtook him at Tadmur. Only a small encounter had taken place between the parties when night came on and he fled away with only nineteen killed on his side. In Amir al-mu'minin's army also two persons fell as martyrs.

p: ۱۹۶

## SERMON ۳۰

### in English

:Disclosing real facts about assassination of `Uthman Ibn `Affan (۱) Amir al-mu'minin said

If I had ordered his assassination I should have been his killer but if I had refrained others from killing him I would have been his helper. The position was that he who helped him cannot now say that he is better than the one who deserted him while he who deserted him cannot say that he is better than the one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly. You protested against it and committed excess therein. With Allah lies the real verdict between the appropriator and the .protester

### in Arabic

[ ۳۰ ] ومن كلام له عليه السلام

فى معنى قتل عثمان

وهو حكم له عثمان و عليه و على الناس بما فعلوا و براءه له من دمه

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلاً، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِراً، غَيْرَ أَنَّ مَنْ نَصَرَهُ لاَ يَسْتَطِيعُ أنْ يَقُولَ: خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَمَنْ خَذَلَهُ لاَ يَسْتَطِيعُ أَنْ يَقُولَ: نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّى. وَأَنَا جَامِعٌ لَكُمْ أَمْرَهُ، اسْتَأْثَرَ فَأَسَاءَ الْأَثَرَهَ (۱) ، وَجَزِعْتُمْ فَأَسَأْتُمُ الْجَزَعَ (۲) ، وَللهِ حُكْمٌ وَاقِعٌ فى الْمُسْتَأْثِرِ وَالجَازِعِ.

### in Persian

درباره قتل عثمان

پاسخ به شایعات دشمن اگر به کشتن او (عثمان) فرمان داده بودم، قاتل بودم، و اگر از آن باز می داشتم از یاوران او به شمار می آمدم، با این همه، کسی که او را یاری کرد، نمی تواند بگوید، از کسانی که دست از یاریش برداشتند بهترم، و کسانی که دست از یاریش برداشتند نمی توانند بگویند. یاورانش از ما بهترند، من جریان عثمان را برایتان خلاصه می کنم، عثمان استبداد و خودکامگی پیشه کرد، و شما بی تابی کردید و از حد گذراندید، و خدا در خودکامگی و ستمکاری، و در بی تابی و تندروی، حکمی دارد که تحقق خواهد یافت

p: ۱۹۷

**Footnote**

Uthman is the first Umayyad Caliph of Islam who ascended the Caliphate on the ۱st .(`۱) Muharram ۲۴ A.H. at the age of seventy and after having wielded full control and authority over the affairs of the Muslims for twelve years was killed at their hands on the ۱۸th Dhi'l-.hijjah ۳۵ A.H. and buried at Hashsh Kawkab

This fact cannot be denied that `Uthman's killing was the result of his weaknesses and the black deeds of his officers otherwise there is no reason that Muslims should have unanimously agreed on killing him while no one except a few persons of his house stood up to support and defend him. Muslims would have certainly given consideration to his age seniority prestige and distinction of companionship of the Prophet but his ways and deeds had so marred the atmosphere that no one seemed prepared to sympathise and side with him. The oppression and excesses perpetrated on high ranking companions of the Prophet had roused a wave of grief and anger among the Arab tribes. Everyone was infuriated and looked at his haughtiness and wrong doings with disdainful eyes. Thus due to Abu Dharr's disgrace dishonour and exile Banu Ghifar and their associate tribes due to `Abdullah ibn Mas`ud's merciless beating Banu Hudhayl and their associates due to breaking of the ribs of `Ammar ibn Yasir Banu Makhzum and their associates Banu Zuhrah and due to the plot for the killing of Muhammad ibn Abi Bakr Banu Taym all had a storm of rage in their hearts. The Muslims of other cities were also brimful of complaints at the hands of his officers who under intoxication of wealth and the effects of luxury did whatever they wished and crushed whomever they wanted. They had no fear of punishment from the centre nor apprehension of any enquiry. People were fluttering to get out of their talons of oppression but no one was ready to listen to their cries of pain and restlessness; feelings of hatred were rising but no care was taken to put them down. The companions of the Prophet were also sick of him as they saw that peace was destroyed administration was topsy turvy and Islam's features were being metamorphosed. The poor and the starving were craving for dried crusts while Banu Umayyah were rolling in wealth. The Caliphate had become a handle for belly-filling and a means of amassing wealth. Consequently they too did not lag behind in preparing the ground for killing him. Rather it was at their letters and messages that people from Kufah Basrah and Egypt had collected in Medina. Observing this behaviour of the people of :Medina `Uthman wrote to Mu`awiyah

p: ۱۹۸

So now certainly the people of Medina have turned heretics have turned faith against obedience and broken the (oath of) allegiance. So you send to me the warriors of Syria on .brisk and sturdy horses

The policy of action adopted by Mu`awiyah on receipt of this letter also throws light on :the condition of the companions. Historian at-Tabari writes after this

When the letter reached Mu`awiyah he pondered over it and considered it bad to openly .oppose the companions of the Prophet since he was aware of their unanimity

In view of these circumstances to regard the killing of `Uthman as a consequence of merely enthusiasm and temporary feelings and to hurl it at some insurgents is to veil the fact since all the factors of his opposition existed within Medina itself while those coming from without had collected for seeking redress of their grievances at their call. Their aim was only improvement of the position not killing or bloodshed. If their complaints had been heard then the occasion for this bloodshed would not have arisen.What happened was that when having been disgusted with the oppression and excesses of `Abdullah ibn Sa`d ibn Abi Sarh who was foster brother of `Uthman the people of Egypt proceeded towards Medina and camped in the valley of Dhakhushub near the city. They sent a man with a letter to `Uthman and demanded that oppression should be stopped the existing ways should be changed and repentance should be offered for the future. But instead of giving a reply `Uthman got this man turned out of the house and did not regard their demands worth attention. On this these people entered the city to raise their voice against this pride and haughtiness and complained to the people of this behaviour besides other excesses. On the other side many people from Kufah and Basrah had also arrived with their complaints and they after joining these ones proceeded forward with the backing of the people of Medina and confined `Uthman within his house although there was no restriction on his going and coming to the mosque. But in his sermon on the very first Friday he severely rebuked these people and even held them accursed whereupon people got infuriated and threw pebbles at him as a result of which he lost control and fell from the pulpit. After a few days his coming and going to the mosque was .also banned

p: ۱۹۹

When `Uthman saw matters deteriorating to this extent he implored Amir al-mu'minin very submissively to find some way for his rescue and to disperse the people in whatever way he could. Amir al-mu'minin said "On what terms can I ask them to leave when their demands are justified?" `Uthman said "I authorise you in this matter. Whatever terms you would settle with them I would be bound by them." So Amir al-mu'minin went and met the Egyptians and talked to them. They consented to get back on the condition that all the tyrannies should be wiped off and Muhammad ibn Abi Bakr be made governor by removing Ibn Abi Sarh. Amir al-mu'minin came back and put their demand before `Uthman who accepted it without any hesitation and said that to get over these excesses time was required. Amir al-mu'minin pointed out that for matters concerning Medina delay had no sense. However for other places so much time could be allowed that the Caliph's message could reach them. `Uthman insisted that for Medina also three days were needed. After discussion with the Egyptians Amir al-mu'minin agreed to it also and took all the responsibility thereof upon himself. Then they dispersed at his suggestion. Some of them went to Egypt with Muhammad ibn Abi Bakr while some went to the valley of Dhakhushub and stayed there and this whole matter ended. On the second day of this event Marwan ibn al-Hakam said to `Uthman "It is good these people have gone but to stop people coming from other cities you should issue a statement so that they should not come this way and sit quiet at their places and that statement should be that some people collected in Medina on hearing some irresponsible talk but when they came to know that whatever they heard was wrong they were satisfied and have gone back." `Uthman did not want to speak such a clear lie but Marwan convinced him and he agreed and speaking :in the Holy Prophet's mosque he said

p: ۲۰۰

These Egyptians had received some news about their Caliph and when satisfied that they .were all baseless and wrong they went back to their cities

No sooner he said this than there was great hue and cry in the mosque and people began to shout to `Uthman "Offer repentance fear Allah; what is this lie you are uttering?" `Uthman was confused in this commotion and had to offer repentance. Consequently he .turned to the Ka`bah moaned in the audience of Allah and returned to his house

Probably after this very event Amir al-mu'minin advised `Uthman that "You should openly offer repentance about your past misdeeds so that these uprisings should subside for good otherwise if tomorrow people of some other place come you will again cling to my neck to rid you of them." Consequently he delivered a speech in the Prophet's mosque wherein admitting his mistakes he offered repentance and swore to remain careful in future. He told the people that when he alighted from the pulpit their representatives should meet him and he would remove their grievances and meet their demands. On this people acclaimed this action of his and washed away their ill-feelings with tears to a great extent. When he reached his house after finishing from here Marwan sought permission to say something but `Uthman's wife Na'ilah bint Farafisah intervened. Turning to Marwan she said "For Allah's sake you keep quiet. You would say only such a thing as would bring but death to him." Marwan took it ill and retorted "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform ablution." Na'ilah replied with fury "You are wrong and are laying a false blame. Before uttering anything about my father you should have cast a glance on the features of your father. But for the consideration of that old man I would have spoken things at which people would have shuddered but would have confirmed every such word." When `Uthman saw the conversation getting prolonged he stopped them and asked Marwan to tell him what he wished. Marwan said "What is it you have said in the mosque and what repentance you have offered? In my view sticking to the sin was a thousand times better than this repentance because however much the sins may multiply there is always scope for repentance but repentance by force is no repentance. You have said what you have but now see the consequences of this open announcement that crowds of people are at your door. Now go forward and fulfil their demands." `Uthman then said "Well I have said what I have said now you deal with these people. It is not in my power to deal with them." Consequently finding out his implied consent

Marwan came out and addressing the people spoke out "Why have you assembled here? Do you intend to attack or to ransack? Remember you cannot easily snatch away power from our hands take out the idea from your hearts that you would subdue us. We are not to be subdued by anyone. Take away your black faces from here. Allah may disgrace and ."dishonour you

p: ٢٠١

When people noticed this changed countenance and altered picture they rose from there full of anger and rage and went straight to Amir al-mu'minin and related to him the whole story. On hearing it Amir al-mu'minin was infuriated and immediately went to `Uthman and said to him "Good Heavens. How badly you have behaved with the Muslims. You have forsaken faith for the sake of a faithless and characterless man and have lost all wit. At least you should have regard and consideration for your own promise. What is this that at Marwan's betokening you have set off with folded eyes. Remember he will throw you in such a dark well that you will never be able to come out of it. You have become the carrier animal of Marwan so that he can ride on you howsoever he desires and put you on whatever wrong way he wishes. In future I shall never intervene in your affair nor tell ."people anything. Now you should manage your own affairs

Saying all this Amir al-mu'minin got back and Na'ilah got the chance she said to `Uthman "Did I not tell you to get rid of Marwan otherwise he would put such a stain on you that it would not be removed despite all effort. Well what is the good in following the words of one who is without any respect among the people and low before their eyes. Make `Ali agree otherwise remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwan." `Uthman was impressed by this and sent a man after Amir al-mu'minin but he refused to meet him. There was no siege around `Uthman but shame deterred him. With what face could he come out of the house? But there was no way without coming out. Consequently he came out quietly in the gloom of night and reaching Amir al-mu'minin's place he moaned his helplessness and loneliness offered excuses and also assured him of keeping promises but Amir al-mu'minin said "You make a promise in the Prophet's mosque standing before all the people but it is fulfilled in this way that when people go to you they are rebuked and even abuses are hurled at them. When this is the state of your undertakings which the world has seen then how and on what ground can I trust any word of yours in future. Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever way you like and tread whatever track you choose." After this talk `Uthman came back and began blaming Amir al-mu'minin in retort to the effect that all the disturbances were rising at his instance and that he was not doing .anything despite being able to do everything

On this side the result of repentance was as it was. Now let us see the other side. When after crossing the border of Hijaz Muhammad ibn Abi Bakr reached the place Aylah on the coast of the Red Sea people caught sight of a camel rider who was making his camel run so fast as though the enemy was chasing him. These people had some misgivings about him and therefore called him and enquired who he was. He said he was the slave of `Uthman. They enquired wherefore he was bound. He said Egypt. They enquired to whom he was going. He replied to the Governor of Egypt. People said that the Governor of Egypt was with them. To whom was he going then? He said he was to go to Ibn Abi Sarh. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said he did not know that. One of these people thought that his clothes should be searched. So the search was made but nothing was found on him. Kinanah ibn Bishr at-Tujibi said "See his water-skin." People said "Leave him how can there be a letter in water! Kinanah said "You do not know what cunning these people play. " Consequently the water-skin was opened and seen. There was a lead pipe in it wherein was a letter. When it was opened and read the Caliph's order in it was that "When Muhammad ibn Abi Bakr and his party reaches you then from among them kill so and so arrest so and so and put so and so in jail but you remain on your post." On reading this all .were stunned and thus began to look at one another in astonishment

p: ۲۰۳

:A Persian hemistich says

!Mind was just burst in astonishment as to what wonder it was

Now proceeding forward was riding into the mouth of death consequently they returned to Medina taking the slave with them. Reaching there they placed that letter before all the companions of the Prophet. Whoever heard this incident remained stunned with astonishment and there was no one who was not abusing `Uthman. Afterwards a few companions went to `Uthman along with these people and asked whose seal was there on this letter. He replied that it was his own. They enquired whose writing it was. He said it was his secretary's. They enquired whose slave was that man. He replied that it was his. They enquired whose riding beast it was. He replied that it was that of the Government. They enquired who had sent it. He said he had no knowledge of it. People then said "Good Heavens. Everything is yours but you do not know who had sent it. If you are so helpless you leave this Caliphate and get off from it so that such a man comes who can administer the affairs of the Muslims." He replied "It is not possible that I should put off the dress of Caliphate which Allah has put on me. Of course I would offer repentance." The people said "Why should you speak of repentance which has already been flouted on the day when Marwan was representing you on your door and whatever was wanting has been made up by this letter. Now we are not going to be duped into these bluffs. Leave the Caliphate and if our brethren stand in our way we will hold them up; but if they prepare for fighting we too will fight. Neither our hands are stiff nor our swords blunt. If you regard all Muslims equally and uphold justice hand over Marwan to us to enable us to enquire from him on whose strength and support he wanted to play with the precious lives of Muslims by writing this letter." But he rejected this demand and refused to hand over Marwan to them whereupon people said that the letter had been written at his .behest

p: ۲۰۴

However improving conditions again deteriorated and they ought to have deteriorated because despite lapse of the required time every thing was just as it had been and not a jot of difference had occurred. Consequently the people who had stayed behind in the valley of Dhakhushub to watch the result of repentance again advanced like a flood and spread over the streets of Medina and closing the borders from every side surrounded his .house

During these days of siege a companion of the Prophet Niyar ibn `Iyad desired to talk to `Uthman went to his house and called him. When he peeped out from the above he said "O' `Uthman for Allah's sake give up this Caliphate and save Muslims from this bloodshed." While he was just conversing one of `Uthman's men aimed at him with an arrow and killed him whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. `Uthman said it was not possible that he would hand over his own support to them. This stubbornness worked like a fan on fire and in the height of fury people set fire to his door and began advancing for entering when Marwan ibn al-Hakam Sa`id ibn al-`As and Mughirah ibn al-Akhnas together with their contingents pounced upon the besiegers and killing and bloodshed started at his door. People wanted to enter the house but they were being pushed back. In the meanwhile `Amr ibn Hazm al-Ansari whose house was adjacent to that of `Uthman opened his door and shouted for advancing from that side. Thus through this house the besiegers climbed on the roof of `Uthman's house and descending down from there drew their swords. Only a few scuffles had taken place when all except people of `Uthman's house his well-wishers and Banu Umayyah ran away in the streets of Medina and a few hid themselves in the house of Umm Habibah bint Abi Sufyan (Mu`awiyah's sister) the rest were killed with `Uthman defending him to the last. (at-Tabaqat Ibn Sa`d vol. ۳ Part ۱ pp. ۵۰-۵۸; at-Tabari vol. ۱ pp. ۲۹۹۸-۳۰۲۵; al-Kamil Ibn al-Athir vol. ۳ pp. ۱۶۷-۱۸۰; Ibn Abi'l-Hadid vol. ۲ pp. .(۱۴۴-۱۶۱

At his killing several poets wrote elegies. A couplet from the elegy by Abu Hurayrah is :presented

Today people have only one grief but I have two griefs - the loss of my money bag and .the killing of `Uthman

After observing these events the stand of Amir al-mu'minin becomes clear namely that he was neither supporting the group that was instigating at `Uthman's killing nor can be included in those who stood for his support and defence but when he saw that what was .said was not acted upon he kept himself aloof

When both the parties are looked at then among the people who had raised their hands off from `Uthman's support are seen `A'ishah and according to the popular versions (which is not right) the then living persons out of the ten Pre-informed ones (who had been pre-informed in this world by the Prophet for their being admitted in Paradise) out of those who took part in the consultative committee (formed for `Uthman's selection for Caliphate) ansar original muhajirun people who took part in the battle of Badr and other conspicuous and dignified individuals while on the side (of Uthman) are seen only a few slaves of the Caliph and a few individuals from Banu Umayyah. If people like Marwan and Sa`id ibn al-`As cannot be given precedence over the original muhajirun their actions too cannot be given precedence over the actions of the latter. Again if ijma` (consensus of opinion) is not meant for particular occasions only then it would be difficult to question this .overwhelming unanimity of the companions

p: ۲۰۶

## SERMON ۳۱

### in English

When before the commencement of the Battle of Jamal Amir al-mu'minin sent `Abdullah ibn `Abbas to az-Zubayr ibn al-`Awwam with the purpose that he should advise him back :to obedience he said to him on that occasion

Do not meet Talhah (ibn `Ubaydillah). If you meet him you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious riding beast and says it has been tamed. But you meet az-Zubayr because he is soft-tempered. Tell him that your maternal cousin says that "(It looks as if) in the Hijaz you knew me (accepted me) but (on coming here to) Iraq you do not know me (do not accept me). So what has dissuaded (?!"(you) from what was shown (by you previously

as-Sayyid ar-Radi says: The last sentence of this sermon "fama `ada mimma bada" has .been heard only from Amir al-mu'minin

### in Persian

دستوری به ابن عباس

روانشناسی طلحه و زبیر با طلحه، دیدار مکن، زیرا در برخورد با طلحه، او را چون گاو وحشی یابی که شاخش را تابیده و آماده نبرد است، سوار بر مرکب سرکش می شود و می گوید، رام است، بلکه با زبیر! دیدار کن که نرمتر است، به او بگو، پسردایی تو می گوید. در حجاز مرا شناختی، و در عراق مرا نمی شناسی؟! چه شد که از پیمان خود باز گشتی؟! (جمله کوتاه (فما عدا مما بدا) برای نخستین بار از امام علی (ع) شنیده شد و پیش از امام از کسی نقل نگردید)

p: ۲۰۷

### in Arabic

[ ۳۱ ] ومن كلام له عليه السلام

لمّا أنفذ عبدالله بن العباس إلى الزبير يستفيئه إلى طاعته قبل حرب الجمل

لاتَلْقَيَنَّ طَلْحَه، فَإِنَّکَ إِنْ تَلْقَهُ تَجِدْهُ کَالثَّوْرِ عَاقِصاً قَرْنَهُ (۱) ، يَرْکَبُ الصَّعْبَ (۲) وَيَقُولُ: هُوَ الذَّلُولُ، وَلکِنِ الْقَ الزُّبَيْرَ، فَإِنَّهُ أَلْيَنُ عَرِيکَهً (۳) ، فَقُلْ لَهُ: يَقُولُ لَکَ ابْنُ خَالِکَ: عَرَفْتَنِی بَالْحِجازِ وَأَنْکَرْتَنِی بِالعِرَاقِ، فَمَا عَدَا مِمَّا بَدَا (۴) .

قال السيد الشريف: وهو عليه السلام أوّل من سمعت منه هذه الکلمه، أعنی: «فَمَا عَدَا مِمَّا بَدَا».

## SERMON ۳۲

### in English

About the disparagement of the world and categories of its people

O' people! we have been borne in such a wrongful and thankless period wherein the virtuous is deemed vicious and the oppressor goes on advancing in his excess. We do not make use of what we know and do not discover what we do not know. We do not fear .calamity till it befalls

People are of four categories. Among them is one who is prevented from mischief only by .his low position lack of means and paucity of wealth

Then there is he who has drawn his sword openly commits mischief has collected his horsemen and foot-men and has devoted himself to securing wealth leading troops rising on the pulpit and has allowed his faith to perish. How bad is the transaction that you allow (enjoyment of) this world to be a price for yourself as an alternative for what there is with .Allah for you

And among them is he who seeks (benefits of) this world through actions meant for the next world but does not seek (good of) the next world through actions of this world. He keeps his body calm (in dignity) raises small steps holds up his clothes embellishes his body for appearance of trust-worthiness and uses the position of Allah's connivance as a .means of committing sins

Then there is one whose weakness and lack of means have held him back from conquest of lands. This keeps down his position and he has named it contentment and he clothes himself with the robe of renunciation although he has never had any connection with .these qualities

Then there remain a few people in whose case the remembrance of their return (to Allah on Doomsday) keeps their eyes bent and the fear of resurrection moves their tears. Some of them are scared away (from the world) and dispersed; some are frightened and subdued; some are quiet as if muzzled; some are praying sincerely some are grief-stricken and pain-ridden whom fear has confined to namelessness and disgrace has shrouded them so they are in (the sea of) bitter water their mouths are closed and their hearts are bruised. They preached till they were tired they were oppressed till they were .disgraced and they were killed till they remained few in number

The world in your eyes should be smaller than the bark of acacia and the clippings of wool. Seek instruction from those who preceded you before those who follow you take instruction from you and keep aloof from it realising its evil because it cuts off even from .those who were more attached to it than you

as-Sayyid ar-Radi says: Some ignorant persons attributed this sermon to Mu`awiyah but it is the speech of Amir al-mu'minin. There should be no doubt about it. What comparison is there between gold and clay or sweet and bitter water. This has been pointed out by the skilful guide and the expert critic `Amr ibn Bahr al-Jahiz as he has mentioned this sermon in his book al-Bayan wa't-tabyin (vol. ٢ pp. ٥٩-٦١). He has also mentioned who attributed it to Mu`awiyah and then states that it is most akin to be the speech of `Ali and most in accord with his way of categorising people and information about their oppression disgrace apprehension and fear. (On the other hand) we never found .Mu`awiyah speaking on the lives of renunciates or worshippers

p: ٢٠٩

**in Arabic**

[ ۳۲ ] ومن خطبه له علیه السلام

وفیها یصف زمانه بالجور، ویقسم الناس فیه خمسه أصناف، ثم یزهد فی الدنیا

معنی جور الزمان

أَیُّهَا النَّاسُ، إِنَّا قَدْ أَصْبَحْنَا فی دَهْر عَنُودٍ (۱) ، وَزَمَن کَنُودٍ (۲) ، یُعَدُّ فِیهِ الُمحْسِنُ مُسِیئاً، وَیَزْدَادُ الظَّالِمُ فِیهِ عُتُوّاً، لاَ نَنْتَفِعُ بِمَا عَلِمْنَا، وَلاَ نَسْأَلُ عَمَّا جَهِلْنَا، وَلاَ نَتَخَوَّفُ قَارِعَهً (۳) حَتَّی تَحُلَّ بِنَا.

أصناف المسیئین

فَالنَّاسُ عَلَی أَرْبَعَهِ أَصْنَاف: مِنْهُمْ مَنْ لاَ یَمْنَعُهُ الفَسَادَ فی الْأَرْضِ إِلاَّ مَهَانَهُ نَفْسِهِ، وَکَلاَلَهُ حَدِّهِ (۴) ، وَنَضِیضُ وَفْرِهِ (۵) . وَمِنْهُمُ الْمُصْلِتُ لِسَیْفِهِ، وَالْمُعْلِنُ بِشَرِّهِ، وَالْمُجْلِبُ بِخَیْلِهِ (۶) وَرَجِلِهِ (۷) ، قَدْ أَشْرَطَ نَفْسَهُ (۸) ، وَأَوْبَقَ دِینَهُ (۹) لِحُطَام (۱۰) یَنْتَهِزُهُ (۱۱) ، أَوْ مِقْنَبٍ (۱۲) یَقُودُهُ، أَوْ مِنْبَرٍ یَفْرَعُهُ (۱۳) . وَلَبِئْسَ الْمَتْجَرُ أَنْ تَرَی الدُّنْیَا لِنَفْسِکَ ثَمَناً، وَمِمَّا لَکَ عِنْدَ اللهِ عِوَضاً! وَمِنْهُمْ مَنْ یَطلُبُ الدُّنْیَا بِعَمَلِ الآخِرَهِ، وَلاَ یَطْلُبُ الآخِرَهَ بِعَمَلِ الدُّنْیَا، قَدْ طَامَنَ (۱۴) مِنْ شَخْصِهِ، وَقَارَبَ مِنْ خَطْوِهِ، وَشَمَّرَ مِنْ ثَوْبِهِ، وَزَخْرَفَ مِنْ نَفْسِهِ لِلْأَمَانَهِ، وَاتَّخَذَ سِتْرَ اللهِ ذَرِیعَهً (۱۵) إِلَی الْمَعْصِیَهِ. وَمِنْهُمْ مَنْ أَبْعَدَهُ عَنْ طَلَبِ الْمُلْکِ ضُؤُولَهُ نَفْسِهِ (۱۶) ، وَانْقِطَاعُ سَبَبِهِ، فَقَصَرَتْهُ الْحَالُ عَلَی حَالِهِ، فَتَحَلَّی بِاسْمِ الْقَنَاعَهِ، وَتَزَیَّنَ بِلِبَاسِ أَهْلِ الزَّهَادَهِ، وَلَیْسَ مِنْ ذلِکَ فی مَرَاحٍ (۱۷) وَلاَ مَغْدیً (۱۸) .

الراغبون فی الله

وَبَقِیَ رِجَالٌ غَضَّ أَبْصَارَهُمْ ذِکْرُ الْمَرْجِعِ، وَأَرَاقَ دُمُوعَهُمْ خَوْفُ الْمَحْشَرِ، فَهُمْ بَیْنَ شَرِیدٍ نَادٍّ (۱۹) ، وَخَائِفٍ مَقْمُوعٍ (۲۰) ، وَسَاکِتٍ مَکْعُومٍ (۲۱) ، وَدَاعٍ مُخْلِصٍ، وَثَکْلاَنَ (۲۲) مُوجَعٍ، قَدْ أَخْمَلَتْهُمُ (۲۳) ( ۱۷۷ )

التَّقِیَّهُ (۲۴) ، وَشَمِلَتْهُمُ الذِّلَّهُ، فَهُمْ فی بَحْر أُجَاجٍ (۲۵) ، أَفْوَاهُهُمْ ضَامِزَهٌ (۲۶) ، وَقُلُوبُهُمْ قَرِحَهٌ (۲۷) ، قَدْ وَعَظُوا حَتَّی مَلُّوا (۲۸) ، وَقُهِرُوا حَتَّی ذَلُّوا، وَقُتِلُوا حَتَّی قَلُّوا.

p: ۲۱۰

التزهید فی الدنیا

فَلْتَکُنِ الدُّنْیا أَصْغَرَ فی أَعْیُنِکُمْ مِنْ حُثَالَهِ (۲۹) الْقَرَظِ (۳۰) ، وَقُرَاضَهِ الْجَلَمِ (۳۱) ، وَاتَّعِظُوا بِمَنْ کَانَ قَبْلَکُمْ قَبْلَ أَنْ یَتَّعِظَ بِکُمْ مَنْ بَعْدَکُمْ ؛وَارْفُضُوهَا ذَمِیمَهً، فَإِنَّهَا قَدْ رَفَضَتْ مَنْ کَانَ أَشْغَفَ بِهَا مِنْکُمْ (۳۲) .

قال السید الشریف ـ رضی اللّه عنه:ـ أقول: وهذه الخطبه ربما نسبها من لا علم له بها إلی معاویه، وهی من کلام أمیرالمؤمنین علیه السلام الذی لا یشک فیه، وأین الذهب من الرّغام (۳۳) !والعذب من الاجاج! وقد دلّ علی ذلک الدلیل الخِرِّیت (۳۴) ونقده الناقد البصیر عمروبن بحر الجاحظ ؛فإنه ذکر هذه الخطبه فی کتابه «البیان والتبیین» وذکر من نسبها إلی معاویه، ثم تکلم من بعدها بکلام فی معناها، جملته أنه قال: وهذا الکلام بکلام علی علیه السلام أشبه، وبمذهبه فی تصنیف الناس وفی الإخبار عماهم علیه من القهر والإذلال ومن التقیه والخوف ألیق. قال: ومتی وجدنا معاویه فی حال من الأحوال یسلک فی کلامه مسلک الزهاد، ومذاهب العُبّاد!

**in Persian**

روزگار و مردمان

سیر ارتجاعی امت اسلامی ای مردم، در روزگاری کینه توز، و پر از ناسپاسی و کفران نعمتها، صبح کرده ایم، که نیکوکار، بدکار به شمار می آید، و ستمگر بر تجاوز و سرکشی خود می افزاید، نه از آنچه می دانیم بهره می گیریم، و نه از آنچه نمی دانیم، می پرسیم، و نه از هیچ حادثه مهمی تا به ما فرود نیاید، می ترسیم. اقسام مردم (روانشناسی اجتماعی مسلمین، پس از پیامبر(ص)) در این روزگاران، مردم چهار گروهند، گروهی اگر دست به فساد نمی زنند، برای این است که، روحشان ناتوان، و شمشیرشان کند، و امکانات مالی، در اختیار ندارند، گروه دیگر، آنان که شمشیر کشیده، و شر و فسادشان را آشکار کرده اند. لشگرهای پیاده و سواره خود را گرد آورده، و خود آماده کشتار دیگرانند، دین را برای به دست آوردن مال دنیا تباه کردند که یا رئیس و فرمانده گروهی شوند، یا به منبری فرا رفته، خطبه بخوانند، چه بد تجارتی، که دنیا را بهای جان خود بدانی، و با آنچه که در نزد خداست معاوضه نمایی. گروهی دیگر، با اعمال آخرت، دنیا می طلبند، و با اعمال دنیا در پی کسب مقامهای معنوی آخرت نیستند، خود را کوچک و متواضع جلوه می دهند، گامها را ریاکارانه کوتاه برمی دارند، دامن خود

را جمع کرده، خود را هماننـد مومنان واقعی می آراینـد، و پوششـی الهی را وسـیله نفاق و دورویی و دنیاطلبی خود قرار می دهند. و برخی دیگر، بـا پستی و ذلت و فقـدان امکانات، از به دست آوردن قـدرت محروم مانـده انـد، که خود را به زیور قناعت آراسـته، و لباس زاهـدان را پوشـیده انـد. اینان هرگز، در هیـچ زمانی از شب و روز، از زاهدان راستین نبوده اند. وصف پاکان در جامعه مسـخ شـده در این میان گروه اندکی باقی مانده اند که یاد قیامت، چشـمهایشان را بر همه چیز فرو بسـته، و ترس رسـتاخیز، اشـکهایشان را جاری ساخته است، برخی از آنها از جامعه رانده شده، و تنها زندگی می کنند، و برخی دیگر ترسان و سرکوب شده یا لب فرو بسته و سـکوت اختیار کرده انـد، بعضـی مخلصانه همچنان مردم را به سوی خـدا دعوت می کنند، و بعضـی دیگر گریان و دردناکند که تقیه و خویشـتن داری، آنـان را از چشم مردم انـداخته است، و نـاتوانی وجودشـان را فرا گرفته گویـا در دریـای نمک فرو رفته انـد، دهنهایشان بسـته، و قلبهایشان مجروح است، آنقـدر نصـیحت کردنـد که خسـته شدند، از بس سـرکوب شدند، ناتوانند و چندان که کشـته دادنـد، انگشت شـمارند. روش برخورد با دنیا ای مردم باید دنیای حرام در چشـمانتان از پر کاه خشـکیده، و تفاله های قیچی شـده دامـداران، بی ارزشتر باشـد، از پیشـینیان خود پنـد گیرید، پیش از آنکه آیندگان از شـما پند گیرند، این دنیای فاسد نکوهش شده را رها کنید، زیرا مشـتاقان شـیفته تر از شـما را رها کرد. (برخی از افراد ناآگاه این خطبه را به معاویه نسبت دادند و در صورتی که بی تردید از سـخنان امیرالمومنین (ع) است طلا کجا، خاک کجا؟ آب گوارا و شـیرین کجا، آب شور کجا؟ دلیل ما سخن جاهز است که در ادبیـات عرب مهـارت تمام داشت و با آگاهی سـخن می گفت او می گویـد این خطبه به سـخنان امام علی (ع) و روش مردم شناسی او نزدیک است تنها علی است که مردم در حالات گوناگون می شناسد و معرفی می کند تاکنون در کجا دیده اید که معاویه در یکی از سخنانش راه زهد و تقوا پیشه کند و راه رسم بندگان خدا را انتخاب نماید؟!)

p: ۲۱۲

## SERMON ۳۳

### in English

Abdullah ibn `Abbas says that when Amir al-mu'minin set out for war with the people of` Basrah he came to his audience at Dhiqar and saw that he was stitching his shoe. Then Amir al-mu'minin said to me "What is the price of this shoe?" I said: "It has no value now." He then said "By Allah it should have been more dear to me than ruling over you but for :the fact that I may establish right and ward off wrong." Then he came out and spoke

Verily Allah sent Muhammad (p.b.u.h.a.h.p.) when none among the Arabs read a book or claimed prophethood. He guided the people till he took them to their (correct) position and their salvation. So their spears (i.e. officers) became straight and their conditions settled .down

By Allah surely I was in their lead till it took shape with its walls. I did not show weakness or cowardice. My existing march is also like that. I shall certainly pierce the wrong till right .comes out of its side

What (cause of conflict) is there between me and the Quraysh? By Allah I have fought them when they were unbelievers and I shall fight them when they have been misled. I .shall be the same for them today as I was for them yesterday

By Allah the Quraysh only take revenge against us because Allah has given us (i.e. the Holy Prophet and his progeny) preference over them. So we have allowed them into our :domain whereupon they have become as the former poet says

By my life you continued drinking fresh milk every morning And (continued) eating fine stoned dates with butter; We have given you the nobility which you did not possess before; And surrounded (protected) you with thoroughbred horses and tawny-coloured .(spears (strong spears) (۱

## in Arabic

[ ۳۳ ] ومن خطبه له علیه السلام

عند خروجه لقتال أهل البصره، وفیها حکمه مبعث الرسل، ثمّ یذکر فضله ویذم الخارجین

قال عبدالله بن عباس رضی الله عنه: دخلت علی أَمِیرَالْمُؤْمِنِین علیه السلام بذی قار وهو یخصِف نعله (۱) فقلت: لا قیمهَ لها! قال: والله لَهِیَ أَحَبُّ إِلیَّ من إِمرتکم، إِلاّ أن أُقیم حقّاً، أَوأَدفع باطلاً، ثمّ خرج علیه السلام فخطب الناس فقال:

حکمه بعثه النبی

إنَّ اللهَ سُبحانَه بَعَثَ مُحَمَّداً صَلَّی اللهُ عَلَیْهِ وَآلِهِ، وَلَیْسَ أَحَدٌ مِنَ الْعَرَبِ یَقْرَأُ کِتَاباً، وَلاَ یَدَّعِی نُبُوَّهً، فَسَاقَ النَّاسَ حَتَّی بَوَّأَهُمْ مَحَلَّتَهُمْ (۲) ، وَبَلَّغَهُمْ مَنْجَاتَهُمْ، فَاسْتَقَامَتْ قَنَاتُهُمْ (۳) ، وَاطْمَأَنَّتْ صِفَاتُهُمْ.

فضل علیّ

أَمَا وَاللهِ إنْ کُنْتُ لَفِی سَاقَتِهَا (۴) حَتَّی تَوَلَّتْ بِحَذَافِیرِهَا (۵) ، مَا عَجَزْتُ،وَلاَ جَبُنْتُ، وَإِنَّ مَسِیرِی هذَا لِمِثْلِهَا، فَلاَنْقُبَنَّ (۶) الْبَاطِلَ حَتَّی یَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ.

توبیخ الخارجین

علیه مَالی وَلِقُرَیْش! وَاللهِ لَقَدْ قَاتَلْتُهُمْ کَافِرِینَ، وَلاَُقَاتِلَنَّهُمْ مَفْتُونِینَ، وَإِنِّی لَصَاحِبُهُمْ بِالاَْمْسِ، کَمَا أَنَا صَاحِبُهُمُ الْیَوْمَ! وَ اللهِ مَا تَنْقِمُ مِنَّا قَرَیْشٌ إِلَّا أَنَّ اللهَ اخْتَارَنَا عَلَیْهِمْ, فَأَدْخَلْنَاهُمْ فِی حَیِّزِنَا, فَکَانُوا کَمَا قَالَ الْأَوَّلُ:

أَدَمْتُ لَعُمْرِی شُرْبَکَ الْمَحْضَ (۷) صَابِحاً

وَ أَکْلَکَ بِالزَبَدِ أَلْمُقَشَّرَهَ الْبُجْرَا

وَ نَحْنُ وَهَبْنَاکَ الْعَلَاءَ وَ لَمْ تَکُنْ

عَلِیًّا, وَحُطْنَا حَوْلَکَ الْجُرْدُ وَ السُّمْرَا

## in Persian

در راه جنگ اهل بصره

(به هنگام عزیمت به شهر بصره، جهت جنگ با ناکثین فرمود) (ابن عباس می گوید در (سرزمین ذی قار) خدمت امام رفتم که داشت کفش خود را پینه می زد، تا مرا دید، فرمود: قیمت این کفش چقدر است؟ گفتم بهایی ندارد. فرمود: به خدا سوگند، همین کفش بی ارزش نزد من از حکومت بر شما محبوب تر است مگر اینکه حقی را با آن بپا دارم، یا باطلی را دفع نمایم. آنگاه از خیمه بیرون آمد و برای مردم خطبه خواند) آثار بعثت پیامبر اسلام همانا خداوند هنگامی محمد (ص) را مبعوث فرمود که هیچ کس از عرب، کتاب آسمانی نداشت، و ادعای پیامبری نمی کرد، پیامبر (ص) مردم جاهلی را به جایگاه کرامت انسانی پیش برد و به رستگاری رساند، که سرنیزه هایشان کندی نپذیرفت و پیروز شدند و جامعه آنان استحکام گرفت. ویژگیهای نظامی و اخلاقی امام علی (ع) به خدا سوگند! من از پیشتازان لشگر اسلام بودم تا آنجا که صفوف کفر و شرك تار و مار شد، هرگز ناتوان نشدم، و نترسیدم، هم اکنون نیز همان راه را می روم، پرده باطل را می شکافم تا حق را از پهلوی آن بیرون آورم. شکوه از فتنه گری قریش مرا با قریش چه کار، به خدا سوگند، آن روز که کافر بودند با آنها جنگیدم، و هم اکنون که فریب خورده اند، با آنها مبارزه می کنم، دیروز با آنها زندگی می کردم و امروز نیز گرفتار آنها می باشم. به خدا سوگند! قریش از ما انتقام نمی گیرد جز به آن علت که خداوند ما را از میان آنان برگزیده و گرامی داشت، ما هم آنان را در زندگی خود پذیرفتیم، پس چنان بودند که شاعر گفته است. (به جان خودم سوگند، هر صبح از شیر صاف نوشیدی. و سرشیر و خرمای بی هسته خوردی. ما این مقام و عظمت را به تو بخشیدیم در حالی که بلند مرتبت نبودی و در اطراف تو با سواران خود تا صبح نگهبانی دادیم و تو را حفظ کردیم)

p: ۲۱۴

### Footnote

In fact the aim of the poet here is to say that the condition of the addressee's life from .(۱) the moral and material point of view had been worse in the past and that the poet and his tribe have given him the best means of leading their lives. But as the result of this improved condition the addressee has completely lost himself and forgotten his past .condition and thinks that he had had this kind of life previously

Now Amir al-mu'minin wants to convey the same idea here to the Quraysh as Fatimah :(p.b.u.h.) the holy daughter of the Holy Prophet said in her speech on Fadak

O' People) ... You were on the brink of the pit of Hell Fire (Qur'an ۳:۱۰۳). You were as ) worthless as the mouthful of water. You were minority like the handful greedy and a spark of the hasty. You were as down-trodden as the dust under feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allah has rescued . . .(.you through my father Muhammad (p.b.u.h.a.h.p

## SERMON ۳۴

### in English

To prepare the people for fighting with the people of Syria (ash-Sham) (۱) Amir al- :mu'minin said

Woe to you. I am tired of rebuking you. Do you accept this worldly life in place of the next life? Or disgrace in place of dignity? When I invite you to fight your enemy your eyes revolve as though you are in the clutches of death and in the senselessness of last moments. My pleadings are not understood by you and you remain stunned. It is as though your hearts are affected with madness so that you do not understand. You have lost my confidence for good. Neither are you a support for me to lean upon nor a means to honour and victory. Your example is that of the camels whose protector has disappeared so that if they are collected from one side they disperse away from the other .side

p: ۲۱۵

By Allah how bad are you for igniting flames of war. You are intrigued against but do not intrigue (against the enemy). Your boundaries are decreasing but you do not get enraged over it. Those against you do not sleep but you are unmindful. By Allah those who leave matters one for the other are subdued. By Allah I believed about you that if battle rages and death hovers around you you will cut away from the son of Abi Talib like the severing (of head from the trunk. (۲

By Allah he who makes it possible for his adversary to so overpower him as to remove the flesh (from his bones) crush his bones and cut his skin into pieces then it means that his helplessness is great and his heart surrounded within the sides of his chest is weak. You .may become like this if you wish

But for me before I allow it I shall use my sharp edged swords of al-Mushrafiyyah which would cut as under the bones of the head and fly away arms and feet. Thereafter Allah .will do whatever He wills

O' people I have a right over you and you have a right over me. As for your right over me that is to counsel you to pay you your dues fully to teach you that you may not remain ignorant and instruct you in behaviourism that you may act upon. As for my right over you it is fulfilment of (the obligation of) allegiance well-wishing in presence or in absence .response when I call you and obedience when I order you

p: ۲۱۶

**in Arabic**

[ ۳۴ ] ومن خطبه له علیه السلام

فی استنفار الناس إلی الشام بعد فراغه من أمر الخوارج

وفیها یتأفف بالناس، وینصح لهم بطریق السداد

أُفٍّ لَکُمْ (۱) ! لَقَدْ سَئِمْتُ عِتَابَکُمْ! أَرَضِیتُمْ بِالْحَیَاهِ الدُّنْیَا مِنَ الْآخِرَهِ عِوَضاً؟ وَبِالذُّلِّ مِنَ الْعِزِّ خَلَفاً؟ إِذَا دَعَوْتُکُمْ إِلَی جِهَادِ عَدُوِّکُمْ دَارَتْ أَعْیُنُکُمْ (۲) ، کَأَنَّکُمْ مِنَ الْمَوْتِ فِی غَمْرَهٍ (۳) ، وَمِنَ الذُّهُولِ فی سَکْرَهٍ، یُرْتَجُ (۴) عَلَیْکُمْ حَوَارِی (۵) فَتَعْمَهُونَ (۶) ،فَکَأَنَّ قُلُوبَکُمْ مَأْلُوسَهٌ (۷) ، فَأَنْتُمْ لاَ تَعْقِلُونَ. مَا أَنْتُمْ لی بِثِقَهٍ سَجِیسَ اللَّیَالی (۸) ، وَمَا أَنْتُمْ بِرُکْنٍ یُمَالُ (۹) بِکُمْ، وَلاَ زَوَافِرُ (۱۰) عِزٍّ یُفْتَقَرُ إِلَیْکُمْ. مَا أَنْتُمْ إِلاَّ کَإِبِلٍ ضَلَّ رُعَاتُهَا، فَکُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِن آخَرَ، لَبِئْسَ لَعَمْرُ اللهِ سُعْرُ (۱۱) نَارِ الْحَرْبِ أَنْتُمْ! تُکَادُونَ وَلاَ تَکِیدُونَ، وَتُنْتَقَصُ أَطْرَافُکُمْ فَلاَ تَمْتَعِضُونَ (۱۲ ; ) لاَ یُنَامُ عَنْکُمْ وَأَنْتُمْ فی غَفْلَهٍ سَاهُونَ، غُلِبَ وَاللهِ الْمُتَخَاذِلُونَ! وَأیْمُ اللهِ إِنِّی لَأَظُنُّ بِکُمْ أنْ لَوْ حَمِسَ (۱۳) الْوَغَی (۱۴) ، وَاسْتَحَرَّ الْمَوْتُ (۱۵) ، قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِی طَالِبٍ انْفِرَاجَ الرَّأْسِ (۱۶) . وَاللهِ إِنَّ امْرَأً یُمَکِّنُ عَدُوَّهُ مِنْ نَفْسِهِ یَعْرُقُ لَحْمَهُ (۱۷) ، وَیَهْشِمُ عَظْمَهُ، وَیَفْرِی (۱۸) جِلْدَهُ، لَعَظِیمٌ عَجْزُهُ، ضَعِیفٌ ماضُمَّتْ عَلَیْهِ جَوَانِحُ صَدْرِهِ (۱۹) . أَنْتَ فَکُنْ ذَاکَ إِنْ شِئْتَ، فَأَمَّاأَنَا فَوَاللهِ دُونَ أَنْ أُعْطِیَ ذلِکَ ضَرْبٌ بِالْمَشْرَفِیَّهِ (۲۰) تَطِیرُ مِنْهُ فَرَاشُ الْهَامِ (۲۱) ، وَتَطِیحُ (۲۲) السَّوَاعِدُ وَالْأَقْدَامُ، وَیَفْعَلُ اللهُ بَعْدَ ذلِکَ مَا یَشَاءُ.

طریق السداد

أَیُّهَا النَّاسُ! إِنَّ لِی عَلَیْکُمْ حَقّاً، وَلَکُمْ عَلَیَّ حَقٌّ: فَأَمَّا حَقُّکُمْ عَلَیَّ: فَالنَّصِیحَهُ لَکُمْ، وَتَوْفِیرُ فَیْئِکُمْ (۲۳) عَلَیْکُمْ، وَتَعْلِیمُکُمْ کَیْلا تَجْهَلُوا، وَتَأْدِیبُکُمْ کَیْما تَعْلَمُوا. وَأَمَّا حَقِّی عَلَیْکُمْ فَالوَفَاءُ بِالبَیْعَهِ، وَالنَّصِیحَهُ فی الْمَشْهَدِ وَالْمَغِیبِ، وَالْإِجَابَهُ حِینَ أَدْعُوکُمْ، وَالطَّاعَهُ حِینَ آمُرُکُمْ.

p: ۲۱۷

**in Persian**

پیکار با مردم شام

نکوهش از سستی و نافرمانی کوفیان نفرین بر شما کوفیان! که از فراوانی سرزنش شما خسته شدم، آیا بجای زندگی جاویدان قیامت به زندگی زودگذر دنیا رضایت دادید؟ و بجای عزت و سربلندی، بدبختی و ذلت را انتخاب کردید؟ شما را به جهاد با دشمنتان دعوت می کنم، چشمتان از ترس در کاسه می گردد، گویا ترس از مرگ عقل شما را ربوده و چون انسانهای مست از خود بیگانه شده، حیران و سرگردانید، گویا عقلهای خود را از دست داده و درک نمی کنید، من دیگر هیچگاه به شما اطمینان ندارم، و شما را پشتوانه خود نمی پندارم، شما یاران شرافتمندی نیستید که کسی به سوی شما دست دراز کند. به شتران بی ساربان می مانید که هرگاه از یک طرف جمع آوری گردید، از سوی دیگر پراکنده می شوید. علل عقب ماندگی مردم کوفه به خدا سوگند! شما بد وسیله ای برای افروختن آتش جنگ هستید شما را فریب می دهند اما فریب دادن نمی دانید، سرزمین شما را پیاپی می گیرند و شما پروا ندارید، چشم دشمن برای حمله شما خواب ندارد ولی شما در غفلت بسر می برید، به خدا سوگند! شکست برای کسانی است که دست از یاری یکدیگر می کشند، سوگند به خدا! اگر جنگ سخت درگیر شود و حرارت و سوزش مرگ شما را در بر گیرد، از

اطراف فرزند ابوطالب، همانند جدا شدن سر از تن، جدا و پراکنده می شوید. به خدا سوگند! کسی که دشمن را بر جان خویش مسلط گرداند که گوشتش را بخورد، و استخوانش را بشکند، و پوستش را جدا سازد، عجز و ناتوانی او بسیار بزرگ و قلب او بسیار کوچک و ناتوان است. تو اگر می خواهی اینگونه باش، اما من، به خدا سوگند از پای ننشینم و قبل از آنکه دشمن فرصت یابد با شمشیر آب دیده چنان ضربه ای بر پیکر او وارد سازم که ریزه های استخوان سرش را بپراکند، و بازوها و قدمهایش جدا گردد و از آن پس خدا هر چه خواهد انجام دهد.

p: ۲۱۸

حقوق متقابل مردم و رهبری ای مردم، مرا بر شما و شما را بر من حقی واجب شده است، حق شما بر من، آنکه از خیرخواهی شما دریغ نورزم و بیت المال را میان شما عادلانه تقسیم کنم، و شما را آموزش دهم تا بی سواد و نادان نباشید، و شما را تربیت کنم تا راه و رسم زندگی را بدانید، و اما حق من بر شما این است که با من وفادار باشید، و در آشکار و نهان خیرخواهی کنید، هرگاه شما را فرا خواندم اجابت نمایید و فرمان دادم اطاعت کنید.

**Footnote**

(۱). The word "ash-Sham" was a name used for a vast geographical area occupied by Muslim countries in those days. This area included present-day Syria Lebanon and Palestine. Its capital was Damascus. Wherever the word Syria is mentioned (in this book) it should be understood in its larger meaning.

(۲). This sentence is employed for such severance after which there is no occasion or possibility of joining. The author of Durrah Najafiyyah has quoted several views in its explanation:

i)

Ibn Durayd's view is that it means that. "Just as when the head is severed its joining again is impossible in the same way you will not join me after once deserting me."

ii)

al-Mufaddal says ar-ra's(head) was the name of a man and a village of Syria Bayt ar-ra's is named after him. This man left his home and went away somewhere and never again returned to his village after which the proverb sprang up "you went as ar-ra's had gone."

p: ۲۱۹

(iii

One meaning of it is that "Just as if the joints of the bones of the head are opened they cannot be restored in the same way you will not join me after cutting from me.

(iv

It has also been said that this sentence is in the sense of separating completely. After copying this meaning from the Sharh of ash-Shaykh Qutbu'd-Din ar-Rawandi the commentator Ibn Abi'l-Hadid has written that this meaning is not correct because when the word "ar-ra's" is used in the sense of whole it is not preceded by "alif" and "lam"

(v

It is also taken to mean that "You will so run away from me as one (fleeing for life) to save his head." Besides this one or two other meanings have also been stated but being remote they are disregarded.

First of all it was used by the philosopher of Arabia Aktham ibn Sayfi while teaching unity and concord to his children. He says:

O' my children do not cut away (from each other) at the time of calamities like the cutting of head because after that you will never get together.

## SERMON ۳۵

### in English

(Amir al-mu'minin said after Arbitration. (۱

All praise is due to Allah even though time has brought (for us) crushing calamity and great occurrence. And I stand witness that there is no god but Allah the One there is no partner for Him nor is there with Him any god other than Himself and that Muhammad is His slave and His Prophet (May Allah's blessing and greeting be upon him and his progeny).

p: ۲۲۰

So now certainly the disobedience of sympathetic counsellor who has knowledge as well as experience brings about disappointment and result in repentance. I had given you my orders about this arbitration and put before you my hidden view if Qasir's (۲) orders were fulfilled but you rejected it (my orders) like rough opponents and disobedient insurgents till the counsellor himself fell in doubt about his counsel and the flint (of his wit) ceased to give flame. Consequently mine and your position became as the poet of Hawazin says:

I gave you my orders at Mun'araji'l-liwa but you did not see the good of my counsel till the noon of next day (when it was too late). (۳)

**in Arabic**

[ ۳۵ ] ومن خطبه له علیه السلام

بعد التحکیم وما بلغه من أمر الحکمین

وفیها حمد الله علی بلائه، ثمّ بیان سبب البلوی

الحمد علی البلاء

الْحَمْدُ للهِ وَإنْ أَتَی الدَّهْرُ بِالْخَطْبِ الْفَادِحِ (۱) ، وَالْحَدَثِ (۲) الْجَلِیلِ. وَأَشْهَدُ أَنْ لاَ إِلهَ إِلاّ اللهُ، لَاشَرِیکَ لَهُ, لَیْسَ مَعَهُ إِلهٌ غَیْرُهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صَلَّی اللهُ عَلَیْهِ وَآلِهِ.

سبب البلوی

أَمَّا بَعْدُ، فَإِنَّ مَعْصِیَهَ النَّاصِحِ الشَّفِیقِ الْعَالِمِ الْمجَرِّبِ تُورِثُ الْحَسْرَه، وَتُعْقِبُ النَّدَامَهَ. وَقَدْ کُنْتُ أَمَرْتُکُمْ فی هذِهِ الْحُکُومَهِ أَمْرِی، وَنَخَلْتُ لَکُمْ مَخزُونَ رَأْیِی (۳) ، لَوْ کَانَ یُطَاعُ لِقَصِیرٍ (۴) أَمْرٌ! فَأَبَیْتُمْ عَلَیَّ إِبَاءَ الْمُخَالِفِینَ الْجُفَاهِ، وَالْمُنَابِذِینَ الْعُصَاهِ، حَتَّی ارْتَابَ النَّاصِحُ بِنُصْحِهِ، وَضَنَّ الزَّنْدُ بِقَدْحِهِ (۵) ، فَکُنْتُ وَإِیَّاکُمْ کَمَا قَالَ أَخُو هَوَازِنَ (۶) :

أَمَرْتُکُمْ أَمْری بِمُنْعَرَجِ اللِّوَی (۷) فَلَمْ تَسْتَبِینُوا النُّصْحَ إِلاَّ ضُحَی الْغَدِ

**in Persian**

بعد از حکمیت

ضرورت ستایش پروردگار خدا را سپاس! هر چند که روزگار دشواریهای فراوان و حوادثی بزرگ پدید آورد، و شهادت می دهم جز خدای یگانه و بی مانند خدایی نباشد و جز او معبودی نیست، و گواهی می دهم محمد (ص) بنده و فرستاده اوست. علل شکست کوفیان پس از حمد و ستایش خدا! بدانید که نافرمانی از دستور نصیحت کننده مهربان دانا و باتجربه، مایه حسرت و سرگردانی و سرانجامش پشیمانی است، من رای و فرمان خود را نسبت به حکمیت به شما گفتم، و نظر خالص خود را در اختیار شما گذاردم. (ای کاش که از قصیر پسر سعد اطاعت می شد) ولی شما همانند مخالفانی ستمکار، و پیمان شکنانی نافرمان، از پذیرش آن سر باز زدید، تا آنجا که نصیحت کننده در پند دادن به تردید افتاد، و از پند دادن خودداری کرد، داستان من و شما چنان است که برادر هوازنی سروده است: (در سرزمین منعرج، دستور لازم را دادم اما نپذیرفتند، که فردا سزای سرکشی خود را چشیدند).

**Footnote**

When the Syrians' spirit was broken by the bloody swords of the Iraqis and the . (۱) incessant attacks of the night of al-Harir lowered their morale and ended their aspirations 'Amr ibn al-'As suggested to Mu'awiyah the trick that the Qur'an should be raised on spears and shouts urged forth to treat it as the arbitrator. Its effect would be that some people would try to stop the war and others would like to continue it. We would thus divide them and be able to get the war postponed for another occasion. Consequently copies of the Qur'an were raised on spears. The result was that some brainless persons raised hue and cry and created division and disturbance in the army and the efforts of simple Muslims turned slow after having been near victory. Without understanding .anything they began to shout that they should prefer the verdict of the Qur'an over war

p: ۲۲۲

:When Amir al-mu'minin saw the Qur'an being the instrument of their activities he said

O' people do not fall in this trap of deceit and trickery. They are putting up this device" only to escape the ignominy of defeat. I know the character of each one of them. They are neither adherents of the Qur'an nor have they any connection with the faith or religion. The very purpose of our fighting has been that they should follow the Qur'an and act on its injunctions. For Allah's sake do not fall in their deceitful device. Go ahead with determination and courage and stop only after vanquishing the dying foe." Nevertheless the deceitful instrument of wrong had worked. The people took to disobedience and rebellion. Mis'ar ibn Fadaki at-Tamimi and Zayd ibn Husayn at-Ta'i each with twenty thousand men came forward and said to Amir al-mu'minin 'O' 'Ali if you do not respond to .the call of the Qur'an we will deal with you in the same manner as we did with 'Uthman

You end the battle at once and bow before the verdict of the Qur'an. Amir al-mu'minin tried his best to make them understand but Satan was standing before them in the garb of the Qur'an. He did not allow them to do so and they compelled Amir al-mu'minin that he should send someone to call Malik ibn al-Harith al-Ashtar from the battlefield. Being obliged Amir al-mu'minin sent Yazid ibn Hani to call Malik back. When Malik heard this order he was bewildered and said "Please tell him this is not the occasion to leave the position. He may wait a bit then I will come to his audience with the tidings of victory." Hani conveyed this message on return but people shouted that Amir al-mu'minin must have sent word to him secretly to continue. Amir al-mu'minin said he never got any occasion to send any secret message to him. Whatever he said was said before them. People said he should be sent again and that if Malik delayed his return Amir al-mu'minin .should forsake his life

p: ۲۲۳

Amir al-mu'minin again sent Yazid ibn Hani and sent word that rebellion had occurred he should return in whatever condition he was. So Hani went and told Malik "You hold victory dear or the life of Amir al-mu'minin. If his life is dear you should raise hands off the battle and go to him." Leaving the chances of victory Malik stood up and came to the audience of Amir al-mu'minin with grief and disappointment. Chaos raged there. He rebuked the .people very much but matters had taken such a turn that could not be corrected

It was then settled that either party should nominate an arbitrator so that they should settle the (matter of) Caliphate according to the Qur'an. From Mu'awiyah's side 'Amr ibn al-'As was decided upon and from Amir al mu'minin's side people proposed the name of Abu Musa al-Ash'ari. Seeing this wrong selection Amir al-mu'minin said "Since you have not accepted my order about arbitration at least now agree that do not make Abu Musa the arbitrator. He is not a man of trust. Here is 'Abdullah ibn 'Abbas and here is Malik al-Ashtar. Select one of them." But they did not at all listen to him and stuck to his name. Amir al-mu'minin said "All right do whatever you want. The day is not far when you will cut ."your own hands through your misdeeds

After the nomination of arbitrators when the deed of agreement was being written then with 'Ali ibn Abi Talib (p.b.u.h.) the word Amir al-mu'minin was also written. 'Amr ibn al-'As said "This should be rubbed off. If we regarded him Amir al-mu'minin why should this battle have been fought?" At first Amir al-mu'minin refused to rub it off but when they did not in any way agree he rubbed it off and said "This incident is just similar to the one at al-Hudaybiyah when the unbelievers stuck on the point that the words 'Prophet of Allah' with the name of the Prophet should be removed and the Prophet did remove it." On this 'Amr ibn al-'As got angry and said "Do you treat us as unbelievers?" Amir al-mu'minin said "On what day have you had anything to do with believers and when have you been their "?supporters

p: ۲۲۴

However after this settlement the people dispersed and after mutual consultation these two arbitrators decided that by removing both 'Ali and Mu'awiyah from the Caliphate the people should be accorded the power to choose whomever they desired. When time came to its announcement there was a meeting at Dumatu'l-Jandal a place between Iraq and Syria and then two arbitrators also reached there to announce the judgement on the fate of the Muslims. Acting cunningly 'Amr ibn al-'As said to Abu Musa "I regard it ill manner to precede you. You are older in years and age so first you make the announcement." Abu Musa succumbed to his flattery and came out proudly and stood before the gathering. Addressing them he said "O' Muslims we have jointly settled that 'Ali ibn Abi Talib and Mu'awiyah should be removed and the right to choose a Caliph be accorded to the Muslims. They should choose whomever they like." Saying this he sat down. Now the turn was for 'Amr ibn al-'As and he said "O' Muslims you have heard that Abu Musa removed 'Ali ibn Abi Talib. I also agree with it. As for Mu'awiyah there is no .question of removing him

Therefore I place him in his position." No sooner that he said this there were cries all round. Abu Musa cried hoarse that it was a trick a deceit and told 'Amr ibn al-'As that "You have played a trick and your example is that of a dog on which if you load something he would gasp or leave him he would gasp." 'Amr ibn al-'As said "Your example is like the ass on whom books are loaded." However 'Amr ibn al-'As's trick was effective and .Mu'awiyah's shaking feet were again stabilised

p: ٢٢٥

This was the short sketch of the Arbitration whose basis was laid in the Qur'an and sunnah. But was it a verdict of the Qur'an or the result of those deceitful contrivances which people of this world employ to retain their authority? Could these pages of history be made a torch-guide for the future and the Qur'an and sunnah be not used as a means .of securing authority or as an instrument of worldly benefits

When Amir al-mu'minin got the news of this lamentable result of arbitration he climbed on the pulpit and delivered this sermon every word of which savours of his grief and sorrow and at the same time it throws light on soundness of his thinking correctness of .his opinion and foresighted sagacity

(۲) . This is a proverb which is used on an occasion where the advice of a counsellor is rejected and afterwards it is repented. The fact of it was that the ruler of al-Hirah namely Jadhimah al-Abrash killed the ruler of al-Jazirah named 'Amr ibn Zarib whereafter his daughter az-Zabba' was made the ruler of al-Jazirah. Soon after accession to the throne she thought out this plan to avenge her father's blood that she sent a message to Jadhimah that she could not alone carry on the affairs of the state and that if he could become her patron by accepting her as his wife she would be grateful. Jadhimah was more than puffed up at this proposal and prepared himself to set off for al-Jazirah with a .thousand horsemen

p: ۲۲۶

His slave Qasir advised him much that this was just a deceit and trick and that he should not place himself in this danger; but his wit had been so blinded that he could not think over why az-Zabba' should select the Murderer of her father for her life companionship. Anyhow he set off and when he reached the border of al-Jazirah although az-Zabba's army was present for his reception but she neither gave any special reception nor offered any warm welcome. Seeing this state Qasir was again suspicious and he advised Jadhimah to get back but nearness to the goal had further fanned his passion. He paid no heed and stepping further entered the city. Soon on arrival there he was killed. When Qasir saw this he said "Had the advice of Qasir been followed." From that time this .proverb gained currency

(۳). The poet of Hawazin implies Durayd ibn as-Simmah. He wrote this couplet after the death of his brother 'Abdullah ibn as-Simmah. Its facts are that 'Abdullah along with his brother led an attack of two groups of Banu Jusham and Bani Nasr who were both from Hawazin and drove away many camels. On return when they intended to rest at Mun'araji'l-liwa Durayd said it was not advisable to stay there lest the enemy attacks from behind but 'Abdullah did not agree and stayed there. The result was that as soon as dawn appeared the enemy attacked and killed 'Abdullah on the spot. Durayd also received wounds but he slipped away alive and after this he wrote a few couplets out of which one couplet is this wherein he has referred to the destruction resulting from his .advice having been rejected

p: ۲۲۷

## SERMON ۳۶

### in English

Warning the people of Nahrawan (۱) of their fate

I am warning you that you will be killed on the bend of this canal and on the level of this low area while you will have no clear excuse before Allah nor any open authority with you. You have come out of your houses and then divine decree entangled you. I had advised you against this arbitration but you rejected my advice like adversaries and opponents till I turned my ideas in the direction of your wishes. You are a group whose heads are devoid of wit and intelligence. May you have no father! (Allah's woe be to you!) I have not .put you in any calamity nor wished you harm

### in Arabic

[ ۳۶ ] ومن ومن خطبه له علیه السلام

فی تخویف أَهل النهروان (۱)

فَأَنَا نَذِیرٌ لَکُمْ أَنْ تُصْبِحُوا صَرْعَی (۲) بِأَثْنَاءِ هذَا النَّهَرِ، وَبِأَهْضَام (۳) هذَا الْغَائِطِ (۴) ، عَلَی غَیْرِ بَیِّنَهٍ مِنْ رَبِّکُمْ، وَلاَ سُلْطَانٍ مُبِینٍ مَعَکُمْ، قَدْ طَوَّحَتْ (۵) بِکُمُ الدَّارُ، وَاحْتَبَلَکُمُ الْمِقْدَارُ (۶) ، وَقَدْ کُنْتُ نَهَیْتُکُمْ عَنْ هذِهِ الْحُکُومَهِ فَأَبَیْتُمْ عَلَیَّ إِبَاءَ الْمُنَابِذِینَ، حَتَّی صَرَفْتُ رَأْیِی إِلَی هَوَاکُمْ، وَأَنْتُمْ مَعَاشِرُ أَخِفَّاءُ الْهَامِ ، سُفَهَاءُ الْأَحْلاَمِ (۷) ، وَلَمْ آتِ لاَ أَبَا لَکُمْ بُجْراً (۸) ، وَلاَ أَرَدْتُ لَکُمْ ضُرّاً. (۹)

### in Persian

در بیم دادن نهروانیان

تلاش در هدایت دشمن شما را از این می ترسانم! مبادا صبح کنید در حالی که جنازه های شما در اطراف رود نهروان و زمینهای پست و بلند آن افتاده باشد، بدون آن که برهان روشنی از پروردگار، و حجت و دلیل قاطعی داشته باشید، از خانه ها آواره گشته و به دام قضا گرفتار شدید. من شما را از این حکمیت نهی کردم ولی با سرسختی مخالفت نمودید، تا به دلخواه شما کشانده شدم. شما ای سبکسران، و بیخردان، ای ناکسان و بی پدران، من که این فاجعه را ببار نیاوردم و هرگز زیان شما را نخواستم (زیرا امام همواره با حکمیت مخالف بود)

p: ۲۲۸

**Footnote**

The cause of the battle of Nahrawan was that when after Arbitration Amir al-mu'minin .(۱) was returning to Kufah the people who were foremost in pleading acceptance of Arbitration began to say that appointment of anyone other than Allah as arbitrator is heresy and that Allah forbid by accepting the Arbitration Amir al-mu'minin turned heretic. Consequently by distorting the meaning of "There is no authority same with Allah" they made simple Muslims share their views and separating from Amir al-mu'minin encamped at Hanira' near Kufah. When Amir al-mu'minin learned of these plottings he sent Sa'sa'ah ibn Suhan al-'Abdi and Ziyad ibn an-Nadr al-Harithi in the company of Ibn 'Abbas towards them and afterwards himself went to the place of their stay and dispersed them after .discussion

When these people reached Kufah they began to spread the news that Amir al-mu'minin had broken the agreement of Arbitration and that he is again ready to fight against the Syrians. When Amir al-mu'minin learned this he contradicted it whereupon these people stood up in rebellion and encamped twelve miles from Baghdad in the low area of the .canal called Nahrawan

On the other side after hearing the verdict of Arbitration Amir al-mu'minin rose for fighting the army of Syria and wrote to the Kharijites that the verdict passed by the two arbitrators in pursuance of their heart's wishes instead of the Qur'an and sunnah was not acceptable to him that he had therefore decided to fight with them and they should support him for crushing the enemy. But the Kharijites gave him this reply "When you had agreed to Arbitration in our view you had turned heretic. Now if you admit your heresy and offer repentance we will think over this matter and decide what we should do." Amir al-mu'minin understood from their reply that their disobedience and misguidance had .become very serious

p: ۲۲۹

To entertain any kind of hope from them now was futile. Consequently ignoring them he encamped in the valley of an-Nukhaylah with a view to marching towards Syria. When the army had been arrayed he came to know that the men desired to deal with the people of Nahrawan first and to move towards Syria afterwards. Amir al-mu'minin however said that they should be left as they were that they themselves should first move towards Syria while the people of Nahrawan could be dealt with afterwards. People said that they were prepared to obey every order of his with all their might whether he moved this way or that way. The army had not moved when news about the rebellion of Kharijites began to reach and it was learnt that they had butchered the governor of Nahrawan namely 'Abdullah ibn Khabbab ibn al-Aratt and his slave maid with the child in her womb and have .killed three women of Banu Tayyi and Umm Sinan as-Saydawiyyah

Amir al-mu'minin sent al-Harith ibn Murrah al-'Abdi for investigation but he too was killed by them. When their rebellion reached this stage it was necessary to deal with them. Consequently the army turned towards Nahrawan. On reaching there Amir al-mu'minin sent them word that those who had killed 'Abdullah ibn Khabbab ibn al-Aratt and innocent women should be handed over to him for avenging blood. Those people replied that they had killed these persons jointly and that they considered it lawful to shed the blood of all the people on his side. Even at this Amir al-mu'minin did not take the initiative for the battle but sent Abu Ayyub al-Ansari with a message of peace. So he spoke to them aloud "Whoever comes under this banner or separates from that party and goes to Kufah or al-Mada'in would get amnesty and he would not be questioned. As a result of this Farwah ibn Nawfal al-Ashja'i said that he did not know why they were at war with Amir al-mu'minin. Saying this he separated along with five hundred men. Similarly group after .group began to separate and some of them joined Amir al-mu'minin

p: ۲۳۰

Those who remained numbered four thousand and according to at-Tabari's account they numbered two thousand eight hundred. These people were not in any way prepared to listen to the voice of truth and were ready to kill or be killed. Amir al-mu'minin had stopped his men to take the initiative but the Kharijites put arrows in their bows and broke and threw away the sheathes of their swords. Even at this juncture Amir al-mu'minin warned them of the dire consequences of war and this sermon is about that warning and admonition. But they were so brimming with enthusiasm that they leapt on Amir al-mu'minin's force all of a sudden. This onslaught was so severe that the foot men lost ground but they soon fixed themselves firmly that the attack of arrows and spears could not dislodge them from their position and they soon so cleared away the Kharijites that except for nine persons who fled away to save their lives not a single person was left alive. From Amir al-mu'minin's army only eight persons fell as martyrs. The battle took .place on the ۹th Safar ۳۸ A.H

## SERMON ۳۷

### in English

Amir al-mu'minin's utterance which runs like a Sermon About his own steadfastness in .religion and precedence in (acceptance of) belief

I discharged duties when others lost courage (to do so) and I came forward when others hid themselves. I spoke when others remained mum. I stroke with Divine light when others remained standing. I was the quietest of them in voice but the highest in going forward. I cleaved to its rein and applied myself solely to its pledge like the mountain which neither sweeping wind could move nor storm could shake. No one could find fault .with me nor could any speaker speak ill of me

p: ۲۳۱

The low is in my view worthy of honour till I secure (his) right for him while the strong is in my view weak till I take (other's) right from him. We are happy with the destiny ordained by Allah and have submitted to the command of Allah. Do you think I would speak lie about the Prophet of Allah? By Allah I am surely the first to testify him so I will not be the first to falsify him. I looked at my affairs and found that my obedience should have .precedence over my allegiance while my pledge with him is a burden on my neck

### in Arabic

[ ۳۷ ] ومن كلام له عليه السلام

يجرى مجرى الخطبه

وفيه يذكر فضائله – عليه السلام – قاله بعد وقعه النهروان

فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا (۱) ، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا (۲) ، وَ نَطَقْتُ حِينَ تَعْتَعُوا (۳) وَمَضَيْتُ بِنُورِ اللهِ حِينَ وَقَفُوا، وَكُنْتُ أَخْفَضَهُمْ صَوْتاً، وَأَعْلاَهُمْ فَوْتاً (۴) ، فَطِرْتُ بِعِنَانِهَا (۵) ، وَاسْتَبَدَدْتُ بِرِهَانِهَا (۶) ، كَالْجَبَلِ لاَ تُحَرِّكُهُ الْقَوَاصِفُ، وَلاَ تُزِيلُهُ الْعَوَاصِفُ. لَمْ يَكُنْ لِأَحَدٍ فيَّ مَهْمَزٌ، وَلاَ لِقَائِلٍ فيَّ مَغْمَزٌ (۷) ، الذَّلِيلُ عِنْدِی عَزِيزٌ حَتَّی آخُذَ الْحَقَّ لَهُ، وَالْقَوِیُّ عِنْدِی ضَعِيفٌ حَتَّی آخُذَ الْحَقَّ مِنْهُ، رَضِينَا عَنِ اللهِ قَضَاءَهُ، وَسَلَّمْنَا لِلّهِ أَمْرَهُ. أَتَرَانی أَكْذِبُ عَلَی رَسُولِ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ؟ وَاللهِ لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ فَلاَ أَكُونُ أَوَّلَ مَنْ كَذَبَ عَلَيْهِ. فَنَظَرْتُ فی أَمْرِی، فَإِذَا طَاعَتِی قَدْ سَبَقَتْ بَيْعَتِی، وَإِذَا المِيثَاقُ فی عُنُقِی لِغَيْرِی.

### in Persian

ذكر فضائل خود

ويژگيها و فضائل امام على (ع) آنگاه كه همه از ترس سست شده، كنار كشيدند، من قيام كردم، و آن هنگام كه همه خود را پنهان كردند من آشكارا به ميدان آمدم، و آن زمان كه همه لب فرو بستند، من سخن گفتم، و آن وقت كه همه باز ايستادند من با راهنمايى نور خدا به راه افتادم، در مقام حرف و شعار صدايم از همه آهسته تر بود اما در عمل برتر و پيشتاز بودم، زمام امور را به دست گرفتم، و جلوتر از همه پرواز كردم، و پاداش سبقت در فضيلتها را بردم. همانند كوهى كه تندبادها آن را به حركت درنمى آورد، و طوفانها آن را از جاى برنمى كند، كسى نمى توانست عيبى در من بيابد، و سخن چينى جاى عيبجويى در من نمى يافت. خوارترين افراد نزد من عزيز است تا حق او را باز گردانم، و نيرومندها در نظر من پست و ناتوانند تا حق را از آنها باز ستانم. علت سكوت و كناره گيرى از خلافت در برابر خواسته هاى خدا راضى، و تسليم فرمان او هستم، آيا مى پنداريد من به رسول خدا (ص) دروغى روا دارم؟ به خدا سوگند! من نخستين كسى هستم كه او را تصديق كردم، و هرگز اول كسى نخواهم بود كه او را تكذيب كنم. در كار خود انديشيدم ديدم پيش از بيعت، پيمان اطاعت و پيروى از سفارش رسول خدا (ص) را برعهده دارم، كه از من براى ديگرى پيمان گرفت (پيامبر (ص) فرمود اگر در امر حكومت كار به جدال و خونريزى كشانده شود، سكوت كن)

## SERMON ۳۸

### in English

About naming of doubt as such and disparagement of those in doubt

Doubt is named doubt because it resembles truth. As for

lovers of Allah their conviction serves them as light and the direction of the right path (itself) serves as their guide; while the enemies of Allah in time of doubt call to misguidance in the darkness of doubt and their guide is blindness (of intelligence). One who fears death cannot escape it nor can one who fears for eternal life secure it.

### in Arabic

[ ۳۸ ] ومن كلام له عليه السلام

وفيها علة تسمية الشبهة شبهة، ثم بيان حال الناس فيها

وَإِنَّمَا سُمِّيَتِ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ، فَأَمَّا أَوْلِيَاءُ اللهِ فَضِيَاؤُهُمْ فِيهَا الْيَقِينُ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى (۱) ، وَأَمَّا أَعْدَاءُ اللهِ فَدُعَاؤُهُمْ فِيهَا الضَّلالُ، وَدَلِيلُهُمُ الْعَمَى، فَمَا يَنْجُو مِنَ المَوْتِ مَنْ خَافَهُ، وَلا يُعْطَى الْبَقَاءَ مَنْ أَحَبَّهُ.

### in Persian

معنی شبهه

ضرورت شناخت شبهات شبهه را برای این شبهه نامیدند که به حق شباهت دارد. اما دوستان خدا نور هدایت کننده آنها در شبهات، یقین است. و راهنمای آنان مسیر هدایت الهی است، اما دشمنان خدا، دعوت کننده آنان در شبهات گمراهی است، و راهنمای آنان کوری است، آن کس که از مرگ بترسد نجات نمی یابد، و آن کس که مرگ را دوست دارد برای همیشه در دنیا نخواهد ماند.

## SERMON ۳۹

### in English

In disparagement of those who shrink from fighting

I am faced with men who do not obey when I order and do not respond when I call them. May you have no father! (Woe to you!) What are you waiting for to rise for the cause of Allah? Does not faith join you together or sense of shame rouse you? I stand among you shouting and I am calling you for help but you do not listen to my word and do not obey

my orders till circumstances show out their bad consequences. No blood can be avenged through you and no purpose can be achieved with you. I called you for help of your brethren but made noises like the camel having pain in stomach and became loose like the camel of thin back. Then a wavering weak contingent came to me from amongst you: ("as if they are being led to death and they are only watching." (۱) (Qur'an ۸:۶

p: ۲۳۳

as-Sayyid ar-Radi says: Amir al-mu'minin's word "mutadha'ib" means "mudtarib" (i.e. moved or troubled) as they say "tadha'abat ar-rih" (i.e. the winds blow in troubled manner). Similarly the wolf is called "dhi'b" because of its troubled movement.

### in Arabic

[ ۳۹ ] ومن خطبه له علیه السلام

خطبها عند علمه بغزوه النعمان بن بشیر صاحب معاویه لعین التمر

وفیها یبدی عذره، ویستنهض الناس لنصرته

مُنِیتُ بِمَنْ لَا یُطِیعُ إِذَا أَمَرْت (۱) وَلا یُجِیبُ إِذَا دَعَوْتُ، لَا أَبَا لَکُمْ! مَا تَنْتَظِرُونَ بِنَصْرِکُمْ رَبَّکُمْ؟ أَمَا دِینٌ یَجْمَعُکُمْ، وَلَا حَمِیَّهَ تُحْمِشُکُمْ (۲) ! أَقُومُ فِیکُمْ مُسْتَصْرِخاً (۳) ، وَأُنادِیکُمْ مُتَغَوِّثاً (۴) ، فَلَا تَسْمَعُونَ لی قَوْلاً، وَلَا تُطِیعُون لِی أَمْراً، حَتَّی تَکَشَّفَ الْأُمُورُ عَنْ عَوَاقِبِ الْمَساءَهِ، فَمَا یُدْرَکُ بِکُمْ ثَارٌ، وَلَا یُبْلَغُ بِکُمْ مَرَامٌ، دَعَوْتُکُمْ إِلَی نَصْرِ إِخْوَانِکُمْ فَجَرْجَرْتُمْ (۵) جَرْجَرَهَ الْجَمَلِ الْأَسَرِّ (۶) ، وَتَثَاقَلْتُمْ تَثَاقُلَ النِّضْوِ الْأَدْبَرِ (۷) ، ثُمَّ خَرَجَ إِلَیَّ مِنْکُمْ جُنَیْدٌ مُتَذَائِبٌ ضَعِیفٌ (کَأَنَّمَا یُسَاقُونَ إِلَی الْمَوْتِ وَهُمْ یَنْظُرُونَ).

قال السید الشریف: قوله علیه السلام: «مُتَذَائِبٌ» أی مضطرب، من قولهم: تذاءبت الریح أی اضطرب هبوبها، ومنه سمّی الذئب ذئباً، لاضطراب مشیته.

### in Persian

نکوهش یاران

نکوهش کوفیان گرفتار کسانی شدم که چون امر می کنم فرمان نمی برند، و چون آنها را فرا می خوانم اجابت نمی کنند. ای مردم بی اصل و ریشه، در یاری پروردگارتان برای چه در انتظارید؟ آیا دینی ندارید که شما را گرد آورد؟ و یا غیرتی که شما را به خشم وادارد؟ علل شکست و نابودی کوفیان در میان شما بپا خاسته فریاد می کشم، و عاجزانه از شما یاری می خواهم، اما به سخنان من گوش نمی سپارید، و فرمان مرا اطاعت نمی کنید، تا آن که پیامدهای ناگوار آشکار شد، نه با شما می توان انتقام خونی را گرفت، و نه با کمک شما می توان به هدف رسید. شما را به یاری برادرانتان می خوانم، مانند شتری که از درد بنالد، ناله و فریاد سرمی دهید، و یا همانند حیوانی که پشت آن زخم باشد، حرکتی نمی کنید، تنها گروه اندکی به سوی من آمدند که آنها نیز ناتوان و مضطرب بودند، گویا آنها را به سوی مرگ می کشانند، و مرگ را با چشمانشان می نگرند.

**Footnote**

Mu'awiyah sent a contingent of two thousand soldiers under an-Nu'man ibn Bashir to .(۱) assault 'Aynu't-Tamr. This place was a defence base of Amir al-mu'minin near Kufah whose incharge was Malik ibn Ka'b al-Arhabi. Although there were a thousand combatants under him but at the moment only hundred men were present there. When Malik noticed the offensive force advancing he wrote to Amir al-mu'-minin for help. When Amir al-mu'minin received the message he asked the people for his help but only three hundred men got ready as a result of which Amir al-mu'minin was much disgusted and delivered this sermon in their admonition. When Amir al-mu'minin reached his house after delivering the sermon 'Adi ibn Hatim at-Ta'i came and said "O' Amir al-mu'minin a thousand men of Banu Tayyi' are under me. If you say I shall send them off." Amir al-mu'minin said "It does not look nice that people of one tribe only should meet the enemy. You prepare your force in the Valley of an-Nukhaylah." Accordingly he went there and called people to jihad when besides Banu Tayyi' one thousand other combatants also assembled. They were still preparing to set off when word reached from Malik ibn Ka'b .that there was no need for help as he had repulsed the enemy

The reason of this was that Malik had sent off 'Abdullah ibn Hawalah al-Azdi hastily to Qarazah ibn Ka'b al-Ansari and Mikhnaf ibn Sulaym al-Azdi so that if there was delay in the arrival of support from Kufah he could get help from here in time. 'Abdullah went to both but got no help from Qarazah. However Mikhnaf ibn Sulaym got ready fifty persons under 'Abd ar-Rahman ibn Mikhnaf and they reached there near evening. Upto that time the two thousand men (of the enemy) had not been able to subdue the hundred men of Malik. When an-Nu'man saw these fifty men he thought that their forces had started coming in so he fled away from the battlefield. Even in their retreat Malik attacked them .from rear and killed three of their men

p: ۲۳۵

## SERMON ۴۰

### in English

When Amir al-mu'minin heard the cry of Kharijites that "Verdict is only that of Allah" he :said

The sentence is right but what (they think) it means is wrong. It is true that verdict lies but with Allah but these people say that (the function of) governance is only for Allah. The fact is that there is no escape for men from ruler good or bad. The faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule Allah would carry everything to end. Through the ruler tax is collected enemy is fought roadways are protected and the right of the weak is taken from the strong till the virtuous .enjoys peace and allowed protection from (the oppression of) the wicked

:Another version

:When Amir al-mu'minin heard the cry of the Kharijites on the said verdict he said

.I am expecting the verdict (destiny) of Allah on you

:Then he continued

As for good government the pious man performs good acts in it while in a bad .government the wicked person enjoys till his time is over and death overtakes him

### in Arabic

[ ۴۰ ] ومن كلام له عليه السلام

فى الخوارج لما سمع قولهم: «لا حكم إلاّ لله»

قال عليه السلام: كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ! نَعَمْ إِنَّهُ لاَ حُكْمَ إِلَّا لِلهِ، ولكِنَّ هؤُلاَءِ يَقُولُونَ:لاَ إِمْرَةَ، فَإِنَّهُ لاَبُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرّ أَوْ فَاجِر، يَعْمَلُ فِى إِمْرَتِهِ الْمُؤْمِنُ، وَيَسْتَمْتِعُ فِيهَا الْكَافِرُ، وَيُبَلِّغُ اللهُ فِيهَا الْأَجَلَ، وَيُجْمَعُ بِهِ الْفَىءُ، وَيُقَاتَلُ بِهِ الْعَدُوُّ، وَتَأْمَنُ بِهِ السُّبُلُ، وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِىِّ، حَتَّى يَسْتَرِيحَ بَرٌّ، وَيُسْتَرَاحَ مِنْ فَاجِر.

p: ۲۳۶

وفی روایه أُخری أنّه علیه السلام لمّا سمع تحکیمهم قال:

حُکْمَ اللهِ أَنْتَظِرُ فِیکُمْ.

وقال: أَمَّا الْإِمْرَهُ الْبَرَّهُ فَیَعْمَلُ فیها التَّقِیُّ، وَأَمَّا الْإِمْرَهُ الْفَاجرَهُ فَیَتَمَتَّعُ فِیهَا الشَّقِیُّ، إلی أَنْ تَنْقَطِعَ مُدَّتُهُ، وَتُدْرِکَهُ مَنِیَّتُهُ.

### in Persian

در پاسخ شعار خوارج

ضرورت حکومت سخن حقی است، که از آن اراده باطل شده! آری درست است، فرمانی جز فرمان خدا نیست، ولی اینها می گویند زمامداری جز برای خدا نیست، در حالی که مردم به زمامداری نیک یا بد، نیازمندند، تا مومنان در سایه حکومت، بکار خود مشغول و کافران هم بهره مند شوند، و مردم در استقرار حکومت، زندگی کنند، به وسیله حکومت بیت المال جمع آوری می گردد و به کمک آن با دشمنان می توان مبارزه کرد، جاده ها امن و امان، و حق ضعیفان از نیرومندان گرفته می شود، نیکوکاران در رفاه و از دست بدکاران، در امان می باشند. (در روایت دیگری آمده). منتظر حکم خدا درباره شما هستم. و نیز فرمود: اما در حکومت پاکان، پرهیزکار به خوبی انجام وظیفه می کند ولی در حکومت بدکاران، ناپاک از آن بهره مند می شود تا مدتش سرآید و مرگ فرا رسد.

## SERMON ۴۱

### in English

In condemnation of treason

O' people! Surely fulfilment of pledge is the twin of truth. I do not know a better shield (against the assaults of sin) than it. One who realises the reality of return (to the next world) never betrays. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorants call it excellence of cunning. What is the matter with them? Allah may destroy them. One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allah but he disregards them despite capability (to succumb to them and follows the commands of Allah) while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allah).

p: ۲۳۷

## in Arabic

[ ۴۱ ] ومن خطبه له علیه السلام

وفیها ینهی عن الغدر ویحذر منه

أَیُّهَا النَّاسُ، إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ (۱) ، وَلاَ أَعْلَمُ جُنَّهً (۲) أوْقَی (۳) مِنْهُ، وَمَا یَغْدِرُ مَنْ عَلِمَ کَیْفَ الْمَرْجِعُ، وَلَقَدْ أَصْبَحْنا فی زَمَانٍ اتَّخَذَ أَکْثَرُ أَهْلِهِ الْغَدْرَ کَیْساً (۴) ، وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِیهِ إِلی حُسْنِ الْحِیلَهِ. مَا لَهُمْ! قَاتَلَهُمُ اللهُ! قَدْ یَرَی الْحُوَّلُ الْقُلَّبُ (۵) وَجْهَ الْحِیلَهِ وَدُونَهَا مَانِعٌ مِنْ أَمْرِ اللهِ وَنَهْیِهِ، فَیَدَعُهَا رَأْیَ عَیْنٍ بَعْدَ الْقُدْرَهِ عَلَیْهَا، وَیَنْتَهِزُ فُرْصَتَهَا مَنْ لاَ حَرِیجَهَ لَهُ فِی الدِّینِ (۶)

## in Persian

وفاداری و نهی از منکر

پرهیز از حیله و نیرنگ ای مردم! وفا همراه راستی است، که سپری محکمتر و نگهدارنده تر از آن سراغ ندارم، آن کس که از بازگشت خود به قیامت آگاه باشد خیانت و نیرنگ ندارد. اما امروز در محیط و زمانه ای زندگی می کنیم که بیشتر مردم حیله و نیرنگ را، زیرکی می پندارند، و افراد جاهل آنان را اهل تدبیر می خوانند. چگونه فکر می کنند؟ خدا بکشد آنها را؟ چه بسا شخصی تمام پیش آمدهای آینده را می داند، و راههای مکر و حیله را می شناسد ولی امر و نهی پروردگار مانع اوست، و با اینکه قدرت انجام آن را دارد آن را به روشنی رها می سازد، اما آن کس که از گناه و مخالفت با دین پروا ندارد از فرصتها برای نیرنگ بازی، استفاده می کند.

## SERMON ۴۲

## in English

About heart's desires and extended hopes

O' people what I fear most about you are two things - acting according to desires and extending of hopes. As regards acting according to desires this prevents from truth; and as regards extending of hopes it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like the dregs of a vessel which has been emptied by someone. Beware the next world is advancing and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. Today is the Day of action and there is no reckoning while tomorrow is the Day of reckoning but there would be no (opportunity for) action.

as-Sayyid ar-Radi says: "al-hadhdha' " means rapid but some people have read it "jadhdha' ". According to this version the meaning would be that the cycle of worldly enjoyments would end soon.

### in Arabic

ومن خطبه له علیه السلام

وفیها یحذر من اتباع الهوی وطول الامل فی الدنیا

أَیُّهَا النَّاسُ! إِنَّ أَخْوَفَ مَا أَخَافُ عَلَیْکُمُ اثْنَانِ: اتِّبَاعُ الْهَوَی، وَطُولُ الْأَمَلِ (۱ ;) فَأَمَّا اتِّبَاعُ الْهَوَی فَیَصُدُّ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَیُنْسِی الْآخِرَهَ. أَلاَ وَإِنَّ الـدُّنْیَا قَدْ وَلَّتْ حَذَّاءَ (۲) ، فَلَمْ یَبْقَ مِنْهَـا إِلَّا صُـبَابَهٌ (۳) کَصُـبَابَهِ الْإِنَاءِ اصْطَبَّهَا صَابُّهَا (۴) ، أَلاَ وَإِنَّ الْآخِرَهَ قَدْ أَقْبَلَتْ، وَلِکُـلٍّ مِنْهُمَـا بَنُونَ، فَکُونُوا مِنْ أَبْنَاءِ الْآخِرَهِ، وَلاَ تَکُونُوا مِنْ أَبْنَاءِ الـدُّنْیَا، فَإِنَّ کُـلَّ وَلَـدٍ سَـیُلْحَقُ بِأَبِیهِ یَوْمَ الْقِیَامَهِ، وَإِنَّ الْیَوْمَ عَمَلٌ وَلاَ حِسَابَ، وَغَداً حِسَابٌ وَلاَ عَمَلَ.

قال الشریف: أقول: الحذاء, السریعه, و من الناس من یرویه ( جذّاء ) (۵) .

### in Persian

پرهیز از هوسرانی

پرهیز از آرزوهای طولانی و هواپرستی

ای مردم! همانا بر شما از دو چیز می ترسم، هواپرستی و آرزوهای طولانی. اما پیروی از خواهش نفس، انسان را از حق باز می دارد، و آرزوهای طولانی، آخرت را از یاد می برد. آگاه باشید! دنیا به سرعت پشت کرده و از آن جز باقیمانـده اندکی از ظرف آبی که آن را خالی کرده باشند، نمانـده است. به هوش باشید که آخرت به سوی ما می آیـد، دنیا و آخرت، هر یک فرزنـدانی دارنـد. بکوشید از فرزنـدان آخرت باشید، نه دنیا، زیرا در روز قیامت، هر فرزنـدی به پـدر و مادر خویش باز می گردد. امروز هنگام عمل است نه حساب رسی، و فردا روز حساب رسی است، نه عمل. ((حـذا) به معنای شتابان و (جـذا) به معنای بریـده از نیک و بد، که برخی نقل کردند)

p: ۲۳۹

## SERMON ۴۳

### in English

After Amir al-mu'minin had sent Jarir ibn 'Abdillah al-Bajali to Mu'awiyah (for securing his allegiance) some of his companions suggested preparation to fight with him then he said:

My preparation for war with the people of Syria (ash-Sham) while Jarir ibn 'Abdillah al-Bajali is still there would be closing the door for Syria and prevention of its people from good action (i.e. allegiance) if they intend doing it. However I have fixed a time limit for Jarir after which he would not stay without either deception or in disobedience. My opinion is in favour of patience so wait a while. (In the meantime) I do not dislike your getting ready.

I have observed this matter thoroughly from all sides but I do not find any way except war or heresy. Certainly there was over the people a ruler (before me) who brought about new (un-Islamic) things and compelled the people to speak out. So they did speak then rose up and thereafter changed the whole system.

### in Arabic

[ ۴۳ ] ومن كلام له عليه السلام

وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبدالله البجلى إلى معاويه:

إِنَّ اسْتَعْدَادِی لِحَرْبِ أَهْلِ الشَّامِ وَجرِيرٌ عِنْدَهُمْ، إِغْلاَقٌ لِلشَّام، وَصَرْفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرادُوهُ، وَلكِنْ قَدْ وَقَّتُّ لِجَرِيرٍ وَقْتاً لاَ يُقِيمُ بَعْدَهُ إِلاَّ مَخْدُوعاً أَوْ عَاصِياً، وَالرَّأْیُ عِنْدِی مَعَ الْأَنَاهِ (۱) ، فَأَرْوِدُوا (۲) ، وَلاَ أَكْرَهُ لَكُمُ الْإِعْدَادَ (۳) .

وَلَقَدْ ضَرَبْتُ أَنْفَ هذَا الْأَمْرِ وَعَيْنَهُ (۴) ، وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ، فَلَمْ أَرَ لِی فِيهِ إِلاَّ الْقِتَالَ أَوِ الْكُفْرَ. بِمَا جَاءَ مُحَمَّدٌ صَلَّی اللّهُ عَلَيْهِ. إِنَّهُ قَدْ كَانَ عَلَی الْأُمَّهِ وَالٍ أَحْدَثَ أَحْدَاثاً، وَأَوْجَدَ النَّاسَ مَقَالاً (۵) ، فَقَالُوا، ثُمَّ نَقَمُوا فَغَيَّرُوا.

p: ۲۴۰

### in Persian

علت درنگ در جنگ

واقع نگری در برخورد با دشمن مهیا شدن من برای جنگ با شامیان، در حالیکه (جریر) را به رسالت به طرف آنان فرستاده ام، بستن راه صلح و باز داشتن شامیان از راه خیر است، اگر آن را انتخاب کنند. من مدت اقامت (جریر) را در شام معین کردم، که اگر تاخیر کنـد یا فریبش دادنـد و یا از اطاعت من سر باز زده است. عقیـده من اینکه صبر نموده با آنها مدارا کنید، گر چه مانع آن نیستم که خود را برای پیکـار آمـاده سازیـد. ضـرورت جهـاد بـا شامیـان من بارهـا جنـگ بـا معاویه را بررسـی کرده ام، و پشت و روی آن را سنجیـده، دیـدم راهی جز پیکار، یا کافر شـدن نسـبت به آنچه پیامبر (ص) آورده باقی نمانـده است، زیرا در گذشـته کسـی بر مردم حکومت می کرد که اعمال او حوادثی آفریـد و باعث گفتگو و سـر و صـداهای فراوان شـد، مردم آنگاه اعتراض کردنـد و تغییرش دادند

## SERMON ۴۴

### in English

When Masqalah (۱) ibn Hubayrah ash-Shaybani fled to Mu'awiyah because he had purchased some prisoners of Banu Najiyah from an executive of Amir al-mu'minin but :when he demanded the price the latter avoided and ran to Syria Amir al-mu'minin said

Allah may be bad to Masqalah. He acted like the noble but fled away like a slave. Before his admirer could speak (about him) he silenced him and before his eulogist could testify to his good deeds he closed his mouth. If he had stayed behind we would have taken from .him what he could easily pay and waited for the balance till his money increased

p: ۲۴۱

## in Arabic

[ ۴۴ ] ومن كلام له عليه السلام

لمّا هرب مَصْـقَله بنُ هُبيره الشـيبانى إلى معاويه، وكان قد ابتاع سَبْىَ بنى ناجيه من عامل أميرالمؤمنين عليه السلام وأعتقهم، فلمّا طالبه بالمال خاس به (۱) وهرب إلى الشام

قَبَّحَ اللهُ (۲) مَصْـقَلَهَ! فَعَلَ فِعْلَ السَّادَهِ، وَفَرَّ فِرَارَ الْعَبِيدِ! فَمَا أَنْطَقَ مَادِحَهُ حَتَّى أَسْكَتَهُ، وَلاَ صَدَّقَ وَاصِفَهُ حَتَّى بَكَّتَهُ (۳) ، وَلَو أَقَامَ لَأَخَذْنَا مَيْسُورَهُ (۴) ، وَانْتَظَرْنا بِمَالِهِ وُفُورَهُ (۵)

## in Persian

سرزنش مصقله پسر هبیره

تـاسف از فرار مصـقله خـدا روی مصـقله را زشت گردانـد، کـار بزرگـواران را انجـام داد، امـا خود چونـان بردگـان فرار کرد، هنوز ثناخوان به مداحی او برنخاسـته بود که او را ساکت کرد، هنوز سخن ستایشگر او به پایان نرسیده بود که آنها را به زحمت انداخت. اما اگر مردانه ایستاده بود همان مقدار که داشت از او می پذیرفتیم و تا هنگام قدرت و توانایی به او مهلت می دادیم.

## Footnote

.(۱) When after Arbitration the Kharijites rose a man of Bani Najiyah from them named al-Khirrit ibn Rashid an-Naji stood up for instigating people and set off towards al-Mada'in with a group killing and marauding. Amir al-mu'minin sent Ziyad ibn Khasafah with three hundred men to check him. When the two forces met at al-Mada'in they attacked each other with swords. Only one encounter or so had taken place when the gloom of evening prevailed and the battle had to be stopped. When morning appeared Ziyad's men noticed that five dead bodies of the Kharijites were lying and they themselves had cleared off the battlefield.

p: ۲۴۲

Seeing this Ziyad set off for Basrah along with his men. There he came to know that the Kharijites had gone to Ahwaz. Ziyad did not move onwards for paucity of force and informed Amir al-mu'minin of it. Amir al-mu'minin called back Ziyad and sent Ma'qil ibn Qays ar-Riyah'i with two thousand experienced combatants towards Ahwaz and wrote to the governor of Basrah 'Abdullah ibn 'Abbas to send two thousand swordsmen of Basrah for the help of Ma'qil. Consequently the contingent from Basrah also joined them at Ahwaz and after proper organisation they got ready for attacking the enemy. But al-Khirrit marched on along with his men to the hills of Ramhurmuz. These people also followed him and overtook him near these hills. Both arrayed their forces and started .attacking each other

The result of this encounter was also that three hundred and seventy Kharijites were killed in the battlefield while the rest ran away. Ma'qil informed Amir al-mu'minin of his performance and of the enemy's running away when Amir al-mu'minin directed him to chase them and so to shatter their power that they should not be able to raise heads again. On receipt of this order he moved on and overtook him on the coast of the Persian gulf where al-Khirrit had by persuasion secured the co-operation of the people and enlisting men from here and there had collected a considerable force. When Ma'qil reached there he raised the flag of peace and announced that those who had collected .from here and there should get away

p: ۲۴۳

They would not be molested. The effect of this announcement was that save for his own community all others deserted him. He organised those very men and commenced the battle but valorous combatants of Basrah and Kufah displayed such excellent use of swords that in a short time one hundred and seventy men of the insurgents were killed while an-Nu'man ibn Suhban ar-Rasib'i encountered al-Khirrit (ibn Rashid an-Naji) and eventually felled him and killed him. Soon upon his fall the enemy lost ground and they fled away from the battlefield. Thereafter Ma'qil collected all the men women and children from their camps at one place. From among them those who were Muslims were .released after swearing of allegiance

Those who had turned heretics were called upon to resume Islam. Consequently except one old Christian all others secured release by accepting Islam and this old man was killed. Then he took with him those Christians of Bani Najiyah who had taken part in this revolt together with their families. When Ma'qil reached Ardashir Khurrah (a city of Iran) these prisoners wailed and cried before its governor Masqalah ibn Hubayrah ash-Shaybani and beseeched humiliatively to do something for their release. Masqalah sent word to Ma'qil through Dhuhl ibn al-Harith to sell these prisoners to him. Ma'qil agreed and sold those prisoners to him for five hundred thousand Dirhams and told him to dispatch the price immediately to Amir al-mu'minin. He said that he was sending the first .instalment at once and the remaining instalments would also be sent soon

p: ٢۴۴

When Ma'qil met Amir al-mu'minin he related the whole event before him. Amir al-mu'minin ratified this action and waited for the price for some time but Masqalah observed such deep silence as if nothing was due from him. At last Amir al-mu'minin sent a messenger to him and sent him word to either send the price or to come himself. On Amir al-mu'minin's order he came to Kufah and on demand of the price paid two hundred thousand Dirhams but to evade the balance went away to Mu'awiyah's who made him the governor of Tabarastan. When Amir al-mu'minin came to know all this he spoke these words (as in this sermon). Its sum total is that "If he had stayed we would have been considerate to him in demanding the price and would have waited for improvement of his financial condition but he fled away like slaves after displaying a showy act. Talk about his high perseverance had just started when people began to discuss his baseless and lowliness."

## SERMON ۴۵

### in English

About Allah's greatness and lowliness of this world

Praise is due to Allah from Whose mercy no one loses hope from Whose bounty no one is deprived from Whose forgiveness no one is disappointed and for Whose worship no one is too high. His mercy never ceases and His bounty is never missed.

This world is a place for which destruction is ordained and for its inhabitants departure from here is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer. So depart from here with the best of provision available with you and do not ask herein more than what is enough and do not demand from it more than subsistence.

p: ۲۴۵

### in Arabic

[ ۴۵ ] ومن خطبه له عليه السلام

وهو بعض خطبه طويله خطبها يوم الفطر، وفيها يحمد الله ويذم الدنيا

حمد الله الْحَمْدُ للهِ غَيْرَ مَقْنُوطٍ (١) مِنْ رَحْمَتِهِ، وَلاَ مَخْلُوٍّ مِنْ نِعْمَتِهِ، وَلاَ مَأْيُوسٍ مِنْ مَغْفِرَتِهِ، وَلاَ مُسْتَنْكَفٍ (٢) عَنْ عِبَادَتِهِ، الَّذِی لاَ تَبْرَحُ مِنْهُ رَحْمَهٌ، وَلاَ تُفْقَدُ لَهُ نِعْمَهٌ.

ذم الدنيا وَالدُّنْيَا دَارٌ مُنِیَ لَهَا الْفَنَاءُ (٣) ، وَلِأَهْلِهَا مِنْهَا الْجلاَءُ (۴) ، وَهِیَ حُلْوَهٌ خَضِرَهٌ، قَدْ عُجِّلَتْ لِلطَّالِبِ، وَالْتَبَسَتْ بِقَلْبِ النَّاظِرِ (۵)؛ فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ، وَلاَ تَسْأَلُوا فِيها فَوْقَ الْكَفَافِ (۶) ، وَلاَ تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلاَغِ (٧) .

### in Persian

گذرگاه دنيا

ضرورت ستايش پروردگار ستايش خداوندى را سزاست كه كسى از رحمت او مايوس نگردد، و از نعمتهاى فراوان او بيرون نتوان رفت، خداوندى كه از آمرزش او هيچ گنهكارى نااميد نگردد، و از پرستش او نبايد سرپيچى كرد، خدايى كه رحمتش قطع نمى گردد و نعمتهاى او پايان نمى پذيرد. روش برخورد با دنيا دنيا خانه آرزوهايى است كه زود نابود مى شوند، و كوچ كردن از وطن حتمى است، دنيا شيرين و خوش منظر است كه به سرعت به سوى خواهانش مى رود، و بيننده را مى فريبد، سعى كنيد با بهترين زاد و توشه از آن كوچ كنيد و بيش از كفاف و نياز خود از آن نخواهيد و بيشتر از آنچه نياز داريد طلب نكنيد.

## SERMON ۴۶

### in English

When Amir al-mu'minin decided to march towards Syria (ash-Sham) he spoke these :words

My Allah I seek Thy protection from the hardships of

journey from the grief of returning and from the scene of devastation of property and men. O' Allah Thou art the companion in journey and Thou art one who is left behind for (pro-tection of the) family. None except Thee can join these two because one who is left behind cannot be a companion in journey nor one who is in company on a journey can at .the same time be left behind

p: ۲۴۶

as-Sayyid ar-Radi says: The earlier part of this sermon is related from the Prophet but Amir al-mu'minin has completed it very aptly by adding most eloquent sentences at the end. This addition is from "None except Thee can join" upto the end.

### in Arabic

[ ۴۶ ] ومن كلام له عليه السلام

عند عزمه على المسير إِلى الشام

وهو دعاء دعا به ربَّه عند وضع رجله فی الركاب:

اللَّهُمَّ إِنِّی أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ (۱) ، وَكَآبَهِ الْمُنْقَلَبِ (۲) ، وَسُوءِ الْمَنظَرِ فِی الْأَهْلِ وَالْمَالِ والْوَلَدِ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فی السَّفَرِ، وَأَنْتَ الْخَلِيفَهُ فِی الْأَهْلِ، وَلاَ يَجْمَعُهُما غَيْرُكَ، لِأَنَّ الْمُسْتَخْلَفَ لاَ يَكُونُ مُسْتَصْحَباً، وَالْمُسْتَصْحَبُ لاَ يَكُونُ مُسْتَخْلَفاً.

قال السيد الشريف: رضی اللّه عنه: وابتداء هذا الكلام مروىّ عن رسول الله صلى الله عليه وآله، وقد قفّاه أمير المؤمنين عليه السلام بأبلغ كلام وتمّمه بأحسن تمام ;من قوله: «ولا يجْمَعُهُمَا غَيْرُكَ» إلى آخر الفصل.

### in Persian

در راه شام

دعای سفر خدایا! از سختی سفر، و اندوه بازگشتن، و روبرو شدن با مناظر ناگوار در خانواده و مال و فرزند، به تو پناه می برم. پروردگارا! تو در سفر همراه ما و در وطن نسبت به بازماندگان ما سرپرست و نگهبانی، و جمع میان این دو را هیچ کس جز تو نتواند کرد، زیرا آن کس که سرپرست بازماندگان است نمی توانند همراه مسافر باشد و آنکه همراه و همسفر است سرپرست بازماندگان انسان نمی تواند باشد (چند جمله اول، از رسول خدا (ص) است که علی (ع) آن را با عباراتی رساتر به اتمام رساند)

## SERMON ۴۷

### in English

p: ۲۴۷

About calamities befalling Kufah

O' Kufah as though I see you being drawn like the tanned leather of 'Ukazi (١) in the market you are being scraped by calamities and being ridden by severe troubles. I certainly (٢) know that if any tyrant intends evil for you Allah will afflict him with worry and .(fling him with a killer (set someone on him to kill him

### in Arabic

[ ۴۷ ] ومن كلام له عليه السلام

فى ذكر الكوفه

كَأَنِّى بِكِ يَاكُوفَهُ تُمَدِّينَ مَدَّ الْأَدِيمِ (١) الْعُكَاظِيِّ (٢) ، تُعْرَكِينَ بِالنَّوَازِلِ (٣) ، وَتُرْكَبِينَ بِالزَّلاَزِلِ، وَإِنِّى لَأَعْلَمُ أَنَّهُ مَاأَرَادَ بِكِ جَبَّارٌ سُوءاً إِلاَّ ابْتَلاَهُ اللهُ بِشَاغِلٍ، وَرَمَاهُ بِقَاتِلٍ!

### in Persian

درباره كوفه

خبر از آينده كوفه اى كوفه! تو را مى نگرم گويا چنان چرمهاى بازار عكاظ كشيده مى شوى، زير پاى حوادث لگدكوب مى گردى، و حوادث فراوان تو را در بر مى گيرد، من به خوبى مى دانم، ستمگرى نسبت به تو قصد بد نمى كند مگر آنكه خداوند او را به بلايى گرفتار سازد يا قاتلى بر او مسلط گرداند.

### Footnote

During pre-Islamic days a market used to be organised every year near Mecca. Its .(١) name was 'Ukaz where mostly hides were traded as a result of which leather was attributed to it. Besides sale and purchase literary meetings were also arranged and Arabs used to attract admiration by reciting their works. After Islam because of the better .congregation in the shape of hajj this market went down

This prophecy of Amir al-mu'minin was fulfilled word by word and the world saw how .(٢) the people who had committed tyranny and oppression on the strength of their masterly power had to face tragic end and what ways of their destruction were engendered by their blood-shedding and homicidal activities. Consequently the end of Ziyad ibn Abih (son of unknown father) was that when he intended to deliver a speech for vilification of Amir al-mu'minin suddenly paralysis overtook him and he could not get out of his bed

thereafter. The end of the bloodshed perpetrated by 'Ubaydullah ibn Ziyad was that he fell a prey to leprosy and eventually blood thirsty swords put him to death. The ferocity of al-Hajjaj ibn Yusuf ath-Thaqafi drove him to the fate that snakes cropped up in his stomach as a result of which he died after severe pain. 'Umar ibn Hubayrah al-Fazari died of leucoderma. Khalid ibn 'Abdillah al-Qasri suffered the hardships of prison and was killed in a very bad way. Mus'ab ibn az-Zubayr and Yazid ibn al-Muhallab ibn Abi Sufrah .were also killed by swords

p: ٢۴٨

## SERMON ۴۸

### in English

.Delivered at the time of marching towards Syria

Praise is due to Allah when night spreads and darkens and praise be to Allah whenever the star shines and sets. And praise be to Allah whose bounty never misses and whose .favours cannot be repaid

Well I have sent forward my vanguard (۱) and have ordered them to remain in camp on this bank of the River till my order reaches them. My intention is that I should cross this water over to the small habitation of people residing on the sides of the Tigris and rouse .them to march with you towards the enemy and keep them as auxiliary force for you

as-Sayyid ar-Radi says: Here by "mitat " Amir al-mu'minin has meant the direction where he had ordered the men to camp and that was the bank of the Euphrates and "mitat " is used for the bank of a river although its literal meaning is level ground whereas by ."nutfah " he means the water of the Euphrates and these are amazing expressions

### in Arabic

[ ۴۸ ] ومن خطبه له عليه السلام

عند المسير إلى الشام

قيل: إنه خطب بها وهو بالنخيله خارجاً من الكوفه إلى صفين

الْحَمْدُ للهِ كُلَّمَا وَقَبَ (۱) لَيْلٌ وَغَسَقَ (۲) ، وَالْحَمْدُ لِلّهِ كُلَّمَا لاَحَ نَجْمٌ وَخَفَقَ (۳) ، والْحَمْدُ لِلّهِ غَيْرَ مَفْقُودِ الْإِنْعَام، وَلاَ مُكَافإِ الْإِفْضَالِ. أَمّا بَعْدُ، فَقَدْ بَعَثْتُ مُقَدِّمَتِی (۴) ، وَأَمَرْتُهُمْ بِلُزُوم هـذَا المِلْطَاطِ (۵) ، حَتَّی يَأْتِيَهُمْ أَمْرِی، وَقَدْ رَأَيْتُ أَنْ أَقْطَعَ هـذِهِ النُّطْفَهَ إِلَی شِرْذِمَهٍ (۶) مِنْكُمْ، مُوَطِّنِينَ أَكْنَافَ (۷) دِجْلَهَ، فَأُنْهِضَهُمْ مَعَكُمْ إِلَی عَدُوِّكُمْ، وَأَجْعَلَهُمْ مِنْ أَمْدَادِ (۸) الْقُوَّهِ لَكُمْ.

p: ۲۴۹

قال السید الشریف: اقول: یعنی ـ علیه السلام ـ بالملطاط ها هنا: السّمْتَ الذی أمرهم بلزومه، وهو شاطیء الفرات، ویقال ذلک أیضاً لشاطیء البحر، وأصله ما استوی من الأرض. ویعنی بالنطفه: ماء الفرات، وهو من غریب العبارات وعجیبها

### in Persian

هنگام لشکرکشی به شام

ضرورت آمادگی رزمی ستایش خداوند را سزاست، هر لحظه که شب فرا رسد، و پرده تاریکی فرو افتد. ستایش مخصوص پروردگاری است هر زمان که ستاره ای طلوع و غروب کند. ستایش خداوندی را سزاست که نعمتهای او پایان نمی پذیرد، و بخششهای او را جبران نتوان کرد. پس از ستایش پروردگار، پیشتازان لشگرم را از جلو فرستادم، و دستور دادم در کنار فرات توقف کنند، تا فرمان من به آنها برسد. زیرا تصمیم گرفتم از آب فرات بگذرم و به سوی جمعیتی از شما که در اطراف دجله مسکن گزیده اند رهسپار گردم و آنها را همراه شما بسیج نمایم، و از آنها برای کمک و تقویت شما یاری بطلبم (منظور امام از (ملطاط) آنجایی است که دستور توقف داد، (کنار فرات) که به کنار فرات یا دریا (ملطاط) هم می گویند. و امام (ع) از کلمه (نطفه) آب فرات اراده کرده که شگفت آور است)

### Footnote

(۱) . Amir al-mu'minin delivered this sermon when he camped at the Valley of an-Nukhaylah on Wednesday the ۵th Shawwal ۳۷ A.H. on his way to Siffin. The Vanguard mentioned herein means the twelve thousand persons whom he had sent towards Siffin under the command of Ziyad ibn an-Nadr and Shurayh ibn Hani while the small force of al-Mada'in mentioned by him was a contingent of twelve hundred men who had come up in response to Amir al-mu'minin's call.

p: ۲۵۰

## SERMON ۴۹

### in English

About Allah's greatness and sublimity

Praise be to Allah Who lies inside all hidden things and towards Whom all open things guide. He cannot be seen by the eye of an onlooker but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He while in nearness He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything of His creation nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities. Nevertheless He has not prevented it from securing essential knowledge of Him. So he is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allah is sublime .beyond what is described by those who liken Him to things or those who deny Him

### in Arabic

[ ۴۹ ] ومن خطبه له علیه السلام

وفیها جمله من صفات الربوبیه والعلم الالهی

الْحَمْدُ للهِ الَّذِی بَطَنَ (۱) خَفِیَّاتِ الْأُمُورِ، وَدَلَّتْ عَلَیْهِ أَعْلاَمُ (۲) الظُّهُورِ، وَامْتَنَعَ عَلَی عَیْنِ الْبَصِیرِ ;فَلاَ عَیْنُ مَنْ لَمْ یَرَهُ تُنْکِرُهُ، وَلاَ قَلْبُ مَنْ أَثْبَتَهُ یُبْصِرُهُ، سَبَقَ فِی الْعُلُوِّ فَلاَ شَیءَ أَعْلَی مِنْهُ، وَقَرُبَ فِی الدُّنُوِّ فَلاَ شَیْءَ أَقْرَبُ مِنْهُ، فَلاَ اسْتِعْلاَؤُهُ بَاعَدَهُ عَنْ شَیْءٍ مِنْ خَلْقِهِ، وَلاَ قُرْبُهُ سَاوَاهُمْ فی الْمَکَانِ بِهِ، لَمْ یُطْلِعِ الْعُقُولَ عَلَی تَحْدِیدِ صِفَتِهِ، ولَمْ یَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ، فَهُوَ الَّذِی تَشْهَدُ لَهُ أَعْلاَمُ الْوُجُودِ، عَلَی إِقْرَارِ قَلْبِ ذِی الْجُحُودِ، تَعَالَی اللهُ عَمَّا یَقولُهُ الْمُشَبِّهُونَ بِهِ وَالْجَاحِدُونَ لَهُ عُلوّاً کَبِیراً!

p: ۲۵۱

**in Persian**

صفات خداوندی

خداشناسی ستایش خداوندی را سزاست که از اسرار نهانها آگاه است، و نشانه های آشکاری در سراسر هستی بر وجود او شهادت می دهند، هرگز برابر چشم بینندگان ظاهر نمی گردد، نه چشم کسی که او را ندیده می تواند انکارش کند، و نه قلبی که او را شناخت می تواند مشاهده اش نماید، در والایی و برتری از همه پیشی گرفته، پس از او برتر چیزی نیست، و آنچنان به مخلوقات نزدیک است که از او نزدیکتر چیزی نمی تواند باشد. مرتبه بلند او را از پدیده هایش دور نساخته، و نزدیکی او با پدیده ها، او را مساوی چیزی قرار نداده است. عقلها را بر حقیقت ذات خود آگاه نساخته، اما از معرفت و شناسایی خود باز نداشته است. پس اوست که همه نشانه های هستی بر وجود او گواهی می دهند و دلهای منکران را بر اقرار به وجودش واداشته است، خدایی که برتر از گفتار تشبیه کنندگان و پندار منکران است

**SERMON ۵۰**

**in English**

Admixture of right and wrong

The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allah. People co-operate with each other about them even though it is against the Religion of Allah. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is however done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends and they .alone escape for whom virtue has been apportioned by Allah from before

p: ۲۵۲

### in Arabic

[ ٥٠ ] ومن خطبه له عليه السلام

وفيه بيان لما يخرب العالم به من الفتن وبيان هذه الفتن

إِنَّمَا بَدْءُ وُقُوعِ الْفِتَنِ أَهْوَاءٌ تُتَّبَعُ، وَأَحْكَامٌ تُبْتَدَعُ، يُخَالَفُ فِيهَا كِتابُ اللهِ، وَيَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالاً، عَلَى غَيْرِ دِينِ اللهِ، فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخْفَ عَلَى الْمُرْتَادِينَ (١) ، وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ ;وَلكِن يُؤْخَذُ مِنْ هذَا ضِغْثٌ (٢) ، وَمِنْ هذَا ضِغْثٌ، فَيُمْزَجَانِ! فَهُنَالِكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ، وَيَنْجُو( الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللهِ الْحُسْنَى).

### in Persian

در بیان فتنه

علل پیدایش فتنه ها همواره آغاز پدید آمدن فتنه ها، هواپرستی، و بدعت گذاری در احکام آسمانی است، نوآوریهایی که قرآن با آن مخالف است، و گروهی (با دو انحراف یاد شده) بر گروه دیگر سلطه و ولایت یابند، که برخلاف دین خداست. پس اگر باطل با حق مخلوط نمی شد، بر طالبان حق پوشیده نمی ماند، و اگر حق از باطل جدا و خالص می گشت زبان دشمنان قطع می گردید. اما قسمتی از حق و قسمتی از باطل را می گیرند و به هم می آمیزند، آنجاست که شیطان بر دوستان خود چیره می گردد، و تنها آنان که مشمول لطف و رحمت پروردگارند نجات خواهند یافت.

## SERMON ٥١

### in English

When in Siffin the men of Mu'awiyah overpowered the men of Amir al-mu'minin and occupied the bank of River Euphrates and prevented them from taking its water Amir al-mu'minin said:

They (١) are asking you morsels of battle. So either you remain in ignominy and the lowest position or drench your swords with blood and quench your thirst with water. Real death is in the life of subjugation while real life is in dying as subjugators. Beware Mu'awiyah is leading a small group of insurgents and has kept them in dark about the true facts with the result that they have made their bosoms the targets of death.

p: ٢٥٣

## in Arabic

[ ۵۱ ] ومن كلامه عليه السلام

لما غلب أصحاب معاويه أصحابه عليه السلام على شريعه (۱) الفرات بصفين و منعوهم الماء

قَدِ اسْتَطْعَمُوكُمُ الْقِتَالَ (۲) ، فَأَقِرُّوا عَلَى مَذَلَّهٍ، وَتَأْخِيرِ مَحَلَّهٍ، أَوْ رَوُّوا السُّيُوفَ مِنَ الدِّمَاءِ تَرْوَوْا مِنَ الْمَاءِ، فَالمَوْتُ فِی حَيَاتِكُمْ مَقْهُورِينَ، وَالْحَيَاهُ فِی مَوْتِكُمْ قَاهِرِينَ. أَلَا وَإِنَّ مُعَاوِيَهَ قَادَ لُمَهً (۳) مِنَ الْغُوَاهِ وَعَمَّسَ عَلَيْهِمُ الْخَبَرَ (۴) ، حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ (۵) الْمَنِيَّهِ.

## in Persian

یاران معاویه و غلبه بر فرات

فرمان خط شکستن و آزاد کردن آب فرات شامیان با بستن آب شما را به پیکار دعوت کردند. اکنون بر سر دوراهی قرار دارید، یا به ذلت و خواری بر جای خود بنشینید، و یا شمشیرها را از خون آنها سیراب سازید تا از آب سیراب شوید، پس بدانید که مرگ در زندگی توام با شکست، و زندگی جاویدان در مرگ پیروزمندانه شماست. آگاه باشید! معاویه گروهی از گمراهان را همراه آورده و حقیقت را از آنان می پوشاند، تا کورکورانه گلوهاشان را آماج تیر و شمشیر کنند.

## Footnote

(۱). Amir al-mu'minin had not reached Siffin when Mu'awiyah posted forty thousand men on the bank of the River to close the way to the watering place so that none except the Syrians could take the water. When Amir al-mu'mimin's force alighted there they found that there was no watering place except this one for them to take water. If there was one it was difficult to reach there by crossing high hillocks. Amir al-mu'minin sent Sa'sa'ah ibn Suhan al-'Abdi to Mu'awiyah with the request to raise the control over water. Mu'awiyah refused. On this side Amir al-mu'minin's army was troubled by thirst. When Amir al-mu'minin noticed this position he said "Get up and secure water by dint of sword." Consequently these thirsty persons drew their swords out of sheaths put arrows in their bows and dispersing Mu'awiyah's men went right down into the River and then hit these guards away and occupied the watering place themselves.

p: ۲۵۴

Now Amir al-mu'minin's men also desired that just as Mu'awiyah had put restriction on water by occupation of the watering place the same treatment should be accorded to him and his men and no Syrian should be allowed water and everyone of them should be made to die of thirst. But Amir al-mu'minin said "Do you want to take the same brutal step which these Syrians had taken? Never prevent anyone from water. Whoever wants to drink may drink and whoever wants to take away may take away." Consequently despite occupation of the River by Amir al-mu'minin's army no one was prevented from the water .and everyone was given full liberty to take water

## SERMON ۵۲

### in English

This sermon has already appeared earlier but due to the difference between the two) versions we have quoted it again here). Its subject is the downfall of the world and .reward and punishment in the next world

Beware the world is wrapping itself up and has announced its departure. Its known things have become strangers and it is speedily moving backward. It is advancing its inhabitants towards destruction and driving its neighbours towards death. Its sweet things (enjoyments) have become sour and its clear things have become polluted. Consequently what has remained of it is just like the remaining water in a vessel or a mouthful of water .in the measure. If a thirsty person drinks it his thirst is not quenched

O' creatures of Allah get ready to go out of this world for whose inhabitants decay is ordained and (beware) heart's wishes should overpower you nor should you take your stay (in life) to be long. By Allah if you cry like the she-camel that has lost its young one call out like the cooing of pigeons make noise like devoted recluses and turn to Allah leaving your wealth and children as a means to secure His nearness and high position with Him or the forgiveness of sins which have been covered by His books and recorded by His angels it would be less than His reward that I expect for you or His retribution that I fear about .you

p: ۲۵۵

By Allah if your hearts melt down thoroughly and your eyes shed tears of blood either in hope for Him or for fear from Him and you are also allowed to live in this world all the time that it lasts even then your actions cannot pay for His great bounties over you and His .having guided you towards faith

**in Arabic**

[ ۵۲ ] ومن خطبه له عليه السلام

وهى فى التزهيد فى الدنيا، وثواب الله للزهد، ونعم الله على الخالق

التزهيد فى الدنيا

أَلاَـ وَإِنَّ الـدُّنْيا قَـدْ تَصَـرَّمَتْ، وَآذَنَتْ بِانْقِضَاءٍ، وَتَنَكَّرَ مَعْرُوفُها (۱) ، وَأَدْبَرَتْ حَـذَّاءَ (۲) ، فَهِىَ تَحْفِزُ (۳) بِالْفَنَاءِ سُـكَّانَهَا، وَتَحْدُو (۴) بِالْمَوْتِ جِيرَانَهَا، وَقَدْ أَمَرَّ (۵) فِيهَا مَا كَانَ حُلْواً (۶) ، وَكَدِرَ مِنْهَا مَا كَانَ صَـفْواً، فَلَمْ يَبْقَ مِنْهَا إلاَّ سَـمَلَةٌ كَسَـمَلِهِ الْإِدَاوَهِ (۷) ، أَوْ جُرْعَةٌ كَجُرْعَهِ الْمَقْلَهِ (۸) ، لَوْ تَمَزَّزَهَا الصَّدْيَانُ (۹) لَمْ يَنْقَعْ

(۱۰) ، فَأَزْمِعُوا (۱۱) عِبَادَ اللهِ الرَّحِيلَ عَنْ هذِهِ الدَّارِ الْمَقْدُورِ (۱۲) عَلَى أَهْلِهَا الزَّوالُ، وَلاَ يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ، وَلاَ يَطُولَنَّ عَلَيْكُمْ الْأَمَدُ.

ثواب الزهاد

فَوَاللهِ لَوْ حَنَنْتُمْ حَنِينَ الْوُلَّهِ الْعِجَالِ (۱۳) ، وَدَعَوْتُمْ بِهَدِيلِ الْحَمَامِ (۱۴) ، وَجَأَرْتُمْ جُؤَارَ (۱۵) مُتَبَتِّلِى (۱۶) الرُّهْبَانِ، وَخَرَجْتُمْ إِلَى اللهِ مِنَ الْأَمْوَالِ وَ الْأَوْلاَدِ، الْتِمَاسَ الْقُرْبَهِ إِلَيْهِ فِى ارْتِفَاعِ دَرَجَه عِنْدَهُ، أوغُفْرَانِ سِيِّئَهٍ أَحْصَتْهَا كُتُبُهُ، وَحَفِظَتْهَا رُسُلُهُ، لَكَانَ قَلِيلاً فَيما أَرْجُو لَكُم مِنْ ثَوَابِهِ، وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ.

نعم الله

وَتَاللهِ لَوِ انْمَاثَتْ قُلوبُكُمُ انْمِيَاثاً (۱۷) ، وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبَهٍ إِلَيْهِ وَرَهْبَهٍ مِنْهُ دَماً، ثُمَّ عُمِّرْتُمْ فِى الدُّنْيَا، مَا الدُّنْيَا بَاقِيَهٌ، مَا جَزَتْ أَعْمَالُكُمْ عَنْكُمْ وَلَوْ لَمْ تُبْقُوا شَيْئاً مِنْ جُهْدِكُمْ أَنْعُمَهُ عَلَيْكُمُ الْعِظَامَ، وَهُدَاهُ إِيَّاكُمْ لِلْإِيمَانِ.

p: ۲۵۶

## in Persian

در نکوهش دنیا

تعریف دنیا آگاه باشید، گویا دنیا پایان یافته، و وداع خویش را اعلام داشته است، خوبیهایش ناشناخته مانده به سرعت پشت کرده می گذرد، ساکنان خود را به سوی نابود شدن می کشاند، و همسایگانش را به سوی مرگ می راند. آنچه از دنیا شیرین بود تلخ شده، و آنچه صاف و زلال بود تیرگی پذیرفت، و بیش از ته مانده ظرف آب ریخته شده از آن باقی نمانده است، یا جرعه ای آب که با آن عطش تشنگان دنیا فرو نخواهد نشست. ای بندگان خدا! از سرایی کوچ کنید که سرانجام آن نابودی است، مبادا آرزوها بر شما چیره گردد، مپندارید که عمر طولانی خواهید داشت. والایی نعمتهای قیامت به خدا سوگند! اگر مانند شتران بچه مرده ناله سردهید، و چونان کبوتران نوحه سرایی کنید، و مانند راهبان زاری نمایید، و برای نزدیک شدن به حق، و دسترسی به درجات معنوی، و آمرزش گناهانی که ثبت شده و ماموران حق آن را نگه می دارند، دست از اموال و فرزندان بکشید سزاوار است زیرا: برابر پاداشی که برایتان انتظار دارم، و عذابی که از آن بر شما می ترسم، اندک است به خدا سوگند! اگر دلهای شما از ترس آب شود، و از چشمهایتان با شدت شوق به خدا، یا ترس از او، خون جاری گردد، و اگر تا پایان دنیا زنده باشید و تا آنجا که می توانید در اطاعت از فرمان حق بکوشید، در برابر نعمتهای بزرگ پروردگار به خصوص نعمت ایمان، ناچیز است.

## SERMON ۵۳

## in English

A part of the mine sermon on the description of the Day of Sacrifice ('Id al-Adha) and the qualities of the animal for sacrifice

p: ۲۵۷

For an animal to be fully fit for sacrifice it is necessary that both its ears should be raised upwards and its eyes should be healthy. If the ears and the eyes are sound the animal of sacrifice is sound and perfect even though its horn be broken or it drags its feet to the place of sacrifice.

as-Sayyid ar-Radi says: Here place of sacrifice means place of slaughter.

**in Arabic**

[ ۵۳ ] ومن كلام له عليه السلام

فی ذكر يوم النحر وصفه الاضحيه

وَمِنْ تَمَامِ الْأُضْحِيَهِ (۱) اسْتِشْرَافُ أُذُنِهَا (۲) ، وَسَلاَمَهُ عَيْنِهَا، فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيهُ وَتَمَّتْ، وَلَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ (۳) تَجُرُّ رِجْلَهَا إِلَی المَنْسَكِ (۴) . قال السيد الشريف: والمنسک ها هنا المذبح.

**in Persian**

وصف قربانی

كمال قربانی در اين است كه گوش و چشم آن سالم باشد، هرگاه گوش و چشم سالم بود، قربانی كامل و تمام است، گرچه شاخش شكسته باشد و با پای لنگ به قربانگاه آيد (منظور امام از كلمه (منسک) در اينجا (قربانگاه) است)

## SERMON ۵۴

**in English**

On the swearing of allegiance

They leapt upon me as the camels leap upon each other on their arrival for drinking water having been let loose after unfastening of their four legs till I thought they would either kill me or kill one another in front of me. I thought over this matter in and out to the extent that it prevented me from sleeping. But I found no way except to fight them or else to reject whatever has been brought by Muhammad (PBUHAHP). I found that to face war was easier for me than to face the retribution and the hardships of this world were easier than the hardships of the next world.

p: ۲۵۸

### in Arabic

[ ۵۴ ] ومن كلام له عليه السلام

وفيه يصف أصحابه بصفين حين طال منعهم له من قتال أهل الشام

فَتَدَاكُّوا (۱) عَلَيَّ تَدَاكَّ الْإِبِلِ الْهِيمِ (۲) يَوْمَ وِرْدِهَا (۳) ، قَدْ أَرْسَلَهَا رَاعِيهَا، وَخُلِعَتْ مَثَانِيهَا (۴) ، حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِيَّ، أَوْ بَعْضُهُمْ ( ۲۳۱ )

قَاتِلُ بَعْضٍ لَدَيَّ، وَقَدْ قَلَّبْتُ هذَا الْأَمْرَ بَطْنَهُ وَظَهْرَهُ حَتَّى مَنَعَنِي النَّوْمَ، فَمَا وَجَدْتُنِي يَسَعُنِي إِلاَّ قِتَالُهُمْ أَوِ الْجُحُودُ بِمَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ، وَمَوْتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ.

### in Persian

در مساله بیعت

وصف روز بیعت مردم هماننـد شتران تشـنه ای که به آب نزدیک شده، و ساربان رهاشان کرده، و عقال (پای بند) از آنها گرفته، بر من هجوم آوردند و به یکدیگر پهلو می زدند، فشار می آوردند، چنان که گمان کردم مرا خواهند کشت، یا بعضـی به وسـیله بعض دیگر می میرند و پایمال می گردند. پس از بیعت عمومی مردم، مسـئله جنگ با معاویه را ارزیابی کردم، همه جهات آن را سنجیدم تـا آن که مـانع خواب من شـد، دیـدم چاره ای جز یکی از این دو راه نـدارم. یـا بـا آنان مبارزه کنم، و یا آنچه را که محمـد (ص) آورده، انکار نمایم، پس به این نتیجه رسیدم که، تن به جنگ دادن آسانتر از تن به کیفر پروردگار دادن است، و از دست دادن دنیا آسانتر از رها کردن آخرت است.

## SERMON ۵۵

### in English

When Amir al-mu'minin's men showed impatience on his delay in giving them permission to fight in Siffin he said:

Well as for your idea whether this (delay) is due to my unwillingness for death then by Allah I do not care whether I proceed towards death or death advances towards me. As for your impression that it may be due to my misgivings about the people of Syria (ash-Sham) well by Allah I did not put off war even for a day except in the hope that some group may join me find guidance through me and see my light with their weak eyes. This is dearer to me than to kill them in the state of their misguidance although they would be .bearing their own sins

## in Arabic

[ ۵۵ ] ومن كلام له عليه السلام

وقد استبطأ أصحابه إذنه لهم فى القتال بصفين

أمَّا قَوْلُكُمْ: أَكُلَّ ذلِكَ كَرَاهِيَهَ الْمَوْتِ؟ فَوَاللهِ مَا أُبَالِي دَخَلْتُ إِلَى المَوْتِ أَوْ خَرَجَ المَوْتُ إِلَيَّ. وَأَمَّا قَوْلُكُمْ: شَكّاً فى أَهْلِ الشَّامِ! فَوَاللهِ مَا دَفَعْتُ الْحَرْبَ يَوْماً إِلاَّ وَأَنَا أَطْمَعُ أَنْ تَلْحَقَ بِى طَائِفَهٌ فَتَهْتَدِيَ بِى، وَتَعْشُوَ (١) إِلى ضَوْئِى، وَ ذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلالِهَا، وَإِنْ كَانَتْ تَبُوءُ (٢) بِآثَامِهَا.

## in Persian

درباره تاخير جنگ

توضيحاتى پيرامون جنگ صفين اينكه مى گوييد، خويشتن دارى از ترس مرگ است، به خدا سوگند! باكى ندارم كه من به سوى مرگ روم يا مرگ به سوى من آيد، و اگر تصور مى كنيد در جنگ با شاميان ترديد دارم، به خدا سوگند! هر روزى كه جنگ را به تاخير مى اندازم براى آن است كه آرزو دارم عده اى از آنها به ما ملحق شوند و هدايت گردند. و در لابلاى تاريكيها، نور مرا نگريسته به سوى من بشتابند، كه اين براى من از كشتار آنان در راه گمراهى بهتر است، گرچه در اين صورت نيز به جرم گناهانشان گرفتار مى گردند.

p: ۲۶۰

## SERMON ۵۶

### in English

About steadiness in the battle-field

In the company of the Prophet of Allah we used to fight our parents sons brothers and uncles and this continued us in our faith in submission in our following the right path in endurance over the pangs of pain and in our fight against the enemy.

A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over his adversary and sometime the enemy's man got over ours.

When Allah had observed our truth He sent ignominy to our foe and sent His succour to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life if we had also behaved like you no pillar of (our) religion could have been raised nor the tree of faith could have borne leaves. By Allah certainly you will now milk our blood (instead of milk) and eventually you will face shame.(۱)

### in Arabic

[ ۵۶ ] ومن كلام له عليه السلام

يصف أصحاب رسول الله وذلك يوم صفين حين أمر الناس بالصلح

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، نَقْتُلُ آبَاءَنا وَأَبْنَاءَنَا وَإِخْوَانَنا وَأَعْمَامَنَا، مَا يَزِيدُنَا ذلِكَ إلاَّ إِيمَاناً وَتَسْلِيماً، وَمُضِيّاً عَلَى اللَّقَم (۱) ، وَصَبْراً عَلى مَضَضِ الْأَلَمِ (۲) ، وَجِدّاً عَلى جِهَادِ الْعَدُوِّ، وَلَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنا يَتَصَاوَلاَنِ تَصَاوُلَ (۳) الْفَحْلَيْنِ، يَتَخَالَسَانِ أَنْفُسَهُمَا (۴) : أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ المَنُونِ، فَمَرَّةً لَنَا مِنْ عَدُوِّنَا، ومَرَّةً لِعَدُوِّنا مِنَّا، فَلَمَّا رَأَى اللهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا الْكَبْتَ (۵) ، وَأَنْزَلَ عَلَيْنَا النَّصرَ، حَتَّى اسْتَقَرَّ الْإِسْلاَمُ مُلْقِياً جِرَانَهُ (۶) وَمُتَبَوِّئاً أَوْطَانَهُ، وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ، مَا قَامَ لِلدِّينِ عَمُودٌ، وَلاَ اخْضَرَّ لِلْإِيمَانِ عُودٌ. وَأَيْمُ اللهِ لَتَحْتَلِبُنَّهَا دَماً (۷) ، وَلَتُتْبِعُنَّهَا نَدَماً!

### in Persian

در وصف اصحاب رسول

یاد مبارزات دوران پیامبر (ص) در صـفین در رکاب پیامبر خـدا (ص) بودیم و با پـدران و فرزندان و برادران و عموهای خود جنگ می کردیم، که این مبـارزه بر ایمـان و تسـلیم مـا می افزود، و مـا را در جـاده وسـیع حق و صبر و بردبـاری برابر ناگواریهـا و جهاد و کوشـش برابر دشـمن، ثـابت قـدم می سـاخت. گاهی یک نفر از ما و دیگری از دشـمنان ما، ماننـد دو پهلوان نبرد می کردنـد، و هر کدام می خواست کار دیگری را بسازد و جام مرگ را به دیگری بنوشاند، گاهی ما بر دشـمن پیروز می شدیم و زمانی دشمن بر ما غلبه می کرد. پس آنگاه که خدا، راستی و اخلاص ما را دید، خواری و ذلت را بر دشـمنان ما نازل و پیروزی را به ما عنایت فرمود، تا آنجا که اسـلام اسـتحکام یافته فراگیر شد و در سـرزمینهای پهناوری نفوذ کرد، به جانم سوگند! اگر ما در مبارزه مثل شـما بودیم هرگز پایه ای برای دین اسـتوار نمی ماند، و شاخه ای از درخت ایمان سبز نمی گردید، به خدا سوگند! شـما هم اکنون از سـینه شتر خون می دوشید و سرانجامی جز پشیمانی ندارید

## SERMON ۵۷

### in English

Amir al-mu'minin said to his companions about Mu'awiyah

Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him. He would command you to abuse me and to renounce me. As for abusing you do abuse me because that would mean purification for me and salvation for you. As regards renunciation you should not renounce me because I have been born on the natural religion (Islam) and was foremost in accepting it as well as (in Hijrah ( migrating from Mecca to Medina). (۱

p: ۲۶۲

## in Arabic

[ ۵۷ ] ومن كلام له عليه السلام

فى صفه رجل مذموم، ثم فى فضله هو عليه السلام

أَمَّا إِنَّهُ سَيَظْهَرُ (۱) عَلَيْكُمْ بَعْدِی رَجُلٌ رَحْبُ الْبُلْعُومِ (۲) ، مُنْدَحِقُ الْبَطْنِ (۳) ، يَأْكُلُ مَا يَجِدُ، وَيَطْلُبُ مَا لاَ يَجِدُ، فَاقْتُلُوهُ، وَلَنْ تَقْتُلُوهُ! أَلاَ وَإِنَّهُ سَيَأْمُرُكُمْ بِسَبِّی وَالْبَرَاءَهِ مِنِّی ;فَأَمَّا السَّبُّ فَسُبُّونِی، فَإِنَّهُ لِی زَكَاهٌ،وَلَكُمْ نَجاهٌ ;وَأَمَّا الْبَرَاءَهُ فَلاَ تَتَبَرَّأُوا مِنِّی، فَإِنِّی وَلِدْتُ عَلَى الْفِطْرَهِ، وَسَبَقْتُ إِلَى الْإِيمَانِ وَالْهِجْرَهِ. قال الشريف: قوله عليه السلام: «ولا ـ بقى منک آبر» يُروى على ثلاثه أوجه: أحدها أن يكون كما ذكرناه: «آبِرٌ» بالراء، من قولهم للذى يأبر النخل– أى: يصلحه– ويروى: «آثِرٌ»، و هو الذى يأثر الحديث ويرويه، أى يحكيه، وهو أصح الوجوه عندى، كأنه عليه السلام قال: لا بقى منكم مُخبر! ويروى: «آبِز» بالزاى معجمه وهو: الواثب، والهالك أيضاً يقال له: آبزٌ.

## in Persian

به یاران خود

خبر از سلطه ستمگری بی باک آگاه باشید! پس از من مردی با گلوی گشاده و شکمی بزرگ بر شما مسلط خواهد شد، که هر چه بیابد می خورد، و تلاش می کند آنچه ندارد به دست آورد، او را بکشید! ولی هرگز نمی توانید او را بکشید. آگاه باشید! به زودی معاویه شما را به بیزاری و بدگویی من وادار می کند، بدگویی را به هنگام اجبار دشمن اجازه می دهم که مایه بلندی درجات من و نجات شماست، اما هرگز در دل از من بیزاری نجویید که من بر فطرت توحید تولد یافته ام و در ایمان و هجرت از همه پیش قدم بوده ام.

## Footnote

(۱). When Muhammad ibn Abi Bakr had been killed Mu'awiyah sent 'Abdullah ibn 'Amir al-Hadrami to Basrah to exhort the people of Basrah for avenging 'Uthman's blood because the natural inclination of most of the inhabitants of Basrah and particularly of Banu Tamim was towards 'Uthman. Consequently he stayed with Banu Tamim. This was the time when 'Abdullah ibn 'Abbis the governor of Basrah had gone to Kufah for condolence about Muhammad ibn Abi Bakr leaving Ziyad ibn 'Ubayd (Abih) as his substitute.

When the atmosphere in Basrah began to deteriorate ziyad informed Amir al-mu'minin of all the facts. Amir al-mu'minin tried to get Banu Tamim of Kufah ready but they kept complete silence and gave no reply. When Amir al-mu'minin saw this weakness and shamelessness on their part he gave this speech namely that "During the days of the Prophet we did not see whether those killed at our hands were our kith and kin but whoever collided with Right we were prepared to collide with him. If we too had acted carelessly or been guilty of inaction like you then neither religion could have taken root nor could Islam prosper." The result of this shaking was that A'yan ibn Dabi'ah al-Mujashi'i prepared himself but on reaching Basrah he was killed by the swords of the enemy. Thereafter Amir al-mu'minin sent off Jariyah ibn Qudamah as-Sa'di with fifty men of Bani Tamim. First he tried his best to canvass his own tribe but instead of following the right path they stooped down to abusing and fighting. Then Jariyah called Ziyad and the tribe of Azd for his help. Soon on their arrival ('Abdullah) Ibn al-Hadrami also came out with his men. Swords were used from both sides for some time but eventually Ibn al-Hadrami fled away with seventy persons and took refuge in the house of Sabil as-Sa'di. When Jariyah saw no other way he got this house set on fire. When fire rose into flames they came out in search of safety but could not succeed in running away. Some of them .were crushed to death under the wall while others were killed

(۲). About the person to whom Amir al-mu'minin has alluded in this sermon some people hold that he is Ziyad ibn Abih; some hold that he is al-Hajjaj ibn Yusuf ath-Thaqafi and some hold that he is Mughirah ibn Shu'bah. But most of the commentators have held him to be Mu'awiyah and this is correct because the qualities that Amir al-mu'minin has described prove true fully on him alone .Thus Ibn Abi'l-Hadid has written about the gluttonous quality of Mu'awiyah that once the prophet sent for him and he was informed that Mu'awiyah was busy eating. Then a second and third time a man was sent to call him but he brought the same news. Thereupon the Prophet said "May Allah never satisfy his belly." The effect of this curse was that when he felt tired of eating he would say "Take away for by Allah I am not satiated but I am tired and disgusted." Similarly his abusing Amir al-mu'minin and ordering his officers for it are such accepted facts of history about which there is no scope of denying. In this connection such words were used on the pulpit that even Allah and the Prophet were hit by them. Thus Umm al-mu'minin Umm Salamah wrote to Mu'awiyah "Certainly you people abuse Allah and the Prophet and this is like this that you hurl abuses on 'Ali and those who love him while I do stand witness that Allah and the Prophet did love him." (al-'Iqd al-Farid Vol. ۳ p. ۱۳۱)

Thanks to 'Umar ibn 'Abdil-'Aziz who put a stop to it and introduced the following verse in place of abuse in the sermons:

p: ۲۶۵

Verily Allah enjoineth justice and benevolence (to others) and giving unto the kindred and forbidden lewdness and evil and rebellion; He exhorteth you that ye may take heed ((Qur'an ۱۶:۹۰

In this sermon Amir al-mu'minin has ordered his killing on the basis of the Prophet's order that "When you (O' Muslims) see Mu'awiyah on my pulpit kill him." (Kitab Siffin pp. ۲۴۳ ۲۴۸; Sharh of Ibn Abi'l-Hadid Vol. ۱ p.۳۴۸; Ta'rikh Baghdad Vol. ۱۲ p. ۱۸۱; Mizan al-I'tidal Vol. ۲ p. (۱۲۸; Tahdhib at-tahdhib Vol. ۲ p. ۴۲۸; Vol. ۵ p. ۱۱۰; Vol. ۷ p. ۳۲۴

## SERMON ۵۸

### in English

:Addressing the Kharijites Amir al-mu'minin said

Storm may overtake you while there may be none to prick you (for reforms). Shall I be witness to my becoming heretic after acceptance of Faith and fighting in the company of the Prophet?! "In that case I shall be misguided and I shall not be on the right path." (Qur'an ۶:۵۶). So you should return to your evil places and get back on the traces of your heels. Beware! Certainly you will meet after me overwhelming disgrace and sharp sword (and tradition that will be adopted by the oppressors as a norm towards you. (۱

### in Arabic

[ ۵۸ ] ومن كلامه عليه السلام

كلّم به الخوارج حين اعتزلوا الحكومه وتنادوا: أن لا حكم إلاّ لله

َصَابَكُمْ حَاصِبٌ (۱) ، وَلاَ بَقِيَ مِنْكُمْ آثِرٌ (۲) , أَبَعْدَ إِيمَانى بِاللهِ وَجِهَادِى مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ أَشْهَدُ عَلَى نَفْسِى بِالْكُفْرِ! لَقَدْ (ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ)! فَأُوبُوا شَرَّ مَآبٍ (۳) ، وَارْجِعُوا عَلَى أَثَرِ الْأَعْقَابِ (۴) ، أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِى ذُلاًّ شَامِلاً، وَسَيْفاً قَاطِعاً، وَأَثَرَةً (۵) يَتَّخِذُهَا الظَّالِمونَ فِيكُمْ سُنَّةً.

p: ۲۶۶

**in Persian**

با خوارج

خبر از آینده شوم خوارج سنگ حوادث و بلا بر شـما ببارد، چنانکه اثری از شما باقی نگذارد. آیا پس از ایمان من به خدا، و جهاد کردن من در رکـاب رسـول خـدا (ص) به کفر خویش گواهی دهم؟ اگر چنین کنم گمراه شـده و از هـدایت شـدگان نخواهم بود. پس به بدترین جایگاه رهسپار شوید، و به راه گذشتگان باز گردید، آگاه باشید! به زودی پس از من، به خواری و ذلت گرفتار می شوید و شمشیر برنده بر شـما مسلط می گردد، و به اسـتبدادی دچار خواهید شد که برای دیگر سـتمگران راه و رسم حکومت قرار خواهـد گرفت. کلمه (آثر) در نقل دیگری (آبر) آمـده، به معنای اصلاح کننـده، و آثر یعنی خبردهنده، یعنی خبردهنده ای از شـما باقی نمی ماند یا کسی باقی نمی ماند که درختان خرمای شما را اصلاح کند (یابرالنخل)

**Footnote**

History corroborates that after Amir al-mu'minin the Kharijites had to face all sorts of .(۱) ignominy and disgrace and wherever they raised their heads for creating trouble they were met with swords and spears. Thus Ziyad ibn Abih 'Ubaydullah ibn Ziyad al-Hajjaj ibn Yusuf Mus'ab ibn az-Zubayr and al-Muhallab ibn Abi Sufrah left no stone unturned in annihilating them from the surface of the globe particularly al-Muhallab chased them for nineteen years routed them thoroughly and rested only after completing their .destruction

At-Tabari writes that when ten thousand Kharijites collected in Silla wa sillibra (the name of a mountain in Ahwaz) then al-Muhallab faced them so steadfastly that he killed seven thousand Kharijites while the remaining three thousand fled towards Kirman for life. But when the Governor of Persia noticed their rebellious activities he surrounded them in Sabur and killed a good number of them then and there. Those remained again fled to Isfahan and Kirman. From there they again formed a contingent and advanced towards Kufah via Basrah. Al-Harith ibn Abi Rabi'ah al-Makhzumi and 'Abd ar-Rahman ibn Mikhnaf al-Azdi stood up with six thousand combatants to stop their advance and turned them out of Iraq's boundaries. In this way successive encounters completely trampled their military power and turning them out of cities compelled them to roam about in the deserts. Afterwards also when they rose in the form of groups they were crushed. (at-(Ta'rikh Vol. ۲ pp. ۵۸۰-۵۹۱); Ibn al-Athir Vol. ۴ pp. ۱۹۶-۲۰۶

p: ۲۶۷

As-Sayyid ar-Radi says: In the words "wala baqiyah minkum abirun" used by Amir al-mu'minin the "abir" has been related with "ba'" and "ra'" and it has been taken from the Arab saying "rajulun abirun" which means the man who prunes the date-palm trees and improves them. In one version the word is "athir" and its meaning is "relator of good news." In my view this is more appropriate as though Amir al-mu'minin intends to say that there should remain none to carry news. In one version the word appears as "abiz" ".with "za'" which means one who leaps. One who dies is also called "abiz

## SERMON ٥٩

### in English

When Amir al-mu'minin showed his intention to fight the Kharijites he was told that they had crossed the bridge of Nahrawan and gone over to the other side. Amir al-mu'minin :said

Their falling place is on this side of the river. By Allah not even ten of them will survive (while from your side not even ten will be killed. (١

As-Sayyid ar-Radi says: In this sermon "nutfah" implies the River Euphrates and for .water this is the nicest expression even though water may be much

### in Arabic

[ ٥٩ ] وقال عليه السلام

لمّا عزم على حرب الخوارج وقيل له:

إن القوم قد عبروا جسر النهروان !

مَصَارِعُهُمْ دُونَ النُّطْفَهِ، وَاللهِ لاَ يُفْلِتُ مِنْهُمْ عَشَرَهٌ، وَلاَ يَهْلِكُ مِنْكُمْ عَشَرَهٌ.

قال الشريف: يعنى بالنطفه ماء النهر، وهى أفصح كنايه عن الماء وإن كان كثيراً جماً، وقد أشرنا إلى ذلك فيما تقدم عند مضىّ ما أشبهه.

p: ٢٦٨

### in Persian

درباره خوارج

(به هنگـام حرکت برای جنگ با خوارج شخصـی گفت، خوارج از پل نهروان عبور کردنـد امام فرمود) خبر از قتلگاه خوارج قتلگاه خوارج این سوی نهر است، به خـدا سوگنـد از آنها جز ده نفر باقی نمی ماند، و از شـما نیز ده نفر کشـته نخواهد شد. (منظور امام از (نطفه) آب نهر است که از فصیحترین کنایه در رابطه با آب هر چند زیاد و فراوان باشد)

### Footnote

This prophecy cannot be attributed to wit and farsightedness because farsighted eyes .(۱) may forecast victory or defeat and preconceive the outcome of war but to tell about the correct figures of the killed on either side is beyond their capacity. This can be done only by one who can unveil the unknown future and see the coming scene with his eyes and who sees the sketches yet to appear on the page of the future with the help of the light of knowledge possessed by him as Imam.Consequently events occurred just according to what this inheritor of the Prophet's knowledge had said and from among the Kharijites all except nine persons were killed. Two of them fled away to 'Uman two to Sijistan two to Kirman and two to al-Jazirah while one escaped to Tall Mawzan. Of Amir al-mu'minin's .party only eight men fell as martyrs

## SERMON ۶۰

### in English

:When Amir al-mu'minin was told that the Kharijites had been totally killed he said

By Allah no not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them he would be cut down till the last of them would (turn thieves and robbers. (۱

p: ۲۶۹

### in Arabic

[ ۶۰ ] وقال عليه السلام

لمّا قتل الخوارج فقيل له: يا أميرالمؤمنين، هلك القوم بأجمعهم !

كَلاَّ وَاللهِ، إِنَّهُمْ نُطَفٌ فِی أَصْلاَبِ الرِّجَالِ، وَقَرَارَاتِ النِّسَاءِ (۱) ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ (۲) ، حَتَّی يَكُونَ آخِرُهُمْ لُصُوصاً سَلاَّبِينَ.

### in Persian

خبر دادن از پایان کار خوارج

نه، سوگند به خدا هرگز! آنها نطفه هایی در پشت پدران و رحم مادران وجود خواهند داشت، هرگاه که شاخی از آنان سر برآورد قطع می گردد تا اینکه آخرینشان به راهزنی و دزدی تن درمی دهند.

### Footnote

(۱). This prophecy of Amir al-mu'minin also proved true word by word. Every chief of Kharijites who rose was put to sword. A few of their chiefs who were badly put to death are mentioned here:

۱ ) Nafi' ibn Azraq al-Hanafi: the largest group of the Kharijites namely al-Azariqah is named after him. He was killed by Salamah al-Bahili during encounter with the army of Muslim ibn 'Ubays.

۲ ) Najdah ibn 'Amir: the an-Najadat al-'Adhiriyyah sect of Kharijites is named after him. Abu Fudayk al-Khariji got him killed.

۳') Abdullah ibn Ibad at-Tamimi: the sect Ibadite (Ibadiyyah) is named after him. He was killed during encounter with 'Abdullah ibn Muhammad ibn 'Atiyyah.

۴) Abu Bayhas Haysam ibn Jabir ad-Duba'i: the sect of al-Bayhasiyyah is named after him. 'Uthman ibn Hayyan al-Murri the governor of Medina got his hands and feet severed and then killed him.

۵') Urwah ibn Udayyah at-Tamimi: Ziyad ibn Abih killed him during the reign of Mu'awiyah.

Qatari ibn al-Fuja'h al-Mazini at-Tamimi: when he encountered the army of Sufyan ibn (۶ .al-Abrad al-Kalbi in Tabarastan then Sawrah ibn al-Hurr ad-Darimi killed him

Abu Bilal Mirdas ibn Udayyah at-Tamimi: was killed in encounter with 'Abbas ibn Akhdar (٧ .al-Mazini

Shawdhab al-Khariji al-Yashkuri: was killed during encounter with Sa'id ibn 'Amr al- (٨ .Harashi

'Hawtharah ibn Wada' al-Asadi: was killed at the hands of a man of Banu Tayyi (٩

al-Mustawrid ibn 'Ullafah at-Taymi: was killed by Ma'qil ibn Qays ar-Riyahi in the reign (١٠ .of Mu'awiyah

.Shabib ibn Yazid ash-Shaybani: died by being drowned in river (١١

.Imran ibn al-Harith ar-Rasibi: was killed in the battle of Dulab ('١٢

Zahhaf at-Ta'i and Qurayb ibn Murrah al-Azdi: were killed in encounter with Banu (١۴- ١٣ .Tahiyah

az-Zubayr ibn 'Ali as-Saliti at-Tamimi: was killed in encounter with 'Attab ibn Warqa' (١۵ .ar-Riyahi

.Ali ibn Bashir ibn al-Mahuz al-Yarbu'i: al-Hajjaj ibn Yusuf ath-Thaqafi got him killed ('١۶

Ubaydullah ibn Bashir: was killed in encounter with al-Muhallab ibn Abi Sufrah in the ('١٧ .battle of Dulab

Abu'l-Wazi' ar-Rasibi: a man in the graveyard of Banu Yashkur felled a wall on him and (١٨ .killed him

.Abdu Rabbih as-Saghir: was killed in encounter with al-Muhallab ibn Abi Sufrah ('١٩

Al-Walid ibn Tarif ash-Shaybani: was killed in encounter with Yazid ibn Mazyad ash- (٢٠ .Shaybani

Abdullah ibn Yahya al-Kindi al-Mukhtar ibn 'Awf al-Azdi (Abu Hamzah ash-Shari) ('٢١-٢۴

Abrahah ibn as-Sabbah and Balj ibn 'Uqbah al-Asadi: were killed by 'Abd al-Malik ibn 'Atiyyah as-Sa'di in the reign of Marwan ibn Muhammad (the last of the Umayyad caliphs).

p: ٢٧١

## SERMON ٦١

### in English

:Amir al-mu'minin also said

Do not fight(١) the Kharijites after me, because one who seeks right but does not find it, is .not like one who seeks wrong and finds it

.as-Sayyid ar-Radi says: Amir al-mu'minin means Mu'awiyah and his men

### in Arabic

[ ۶۱ ] وقال عليه السلام

لَا تُقَاتِلُوا الْخَوَارِجَ بَعْدِی، فَلَیْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ، کَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَکَهُ. قال الشريف: يعنى معاويه وأصحابه.

### in Persian

در باب خوارج

نهی از کشتار خوارج بعد از من با خوارج نبرد نکنید، زیرا کسی که در جستجوی حق بوده و خطا کرد مانند کسی نیست که طالب باطل بوده و آن را یافته است. (منظور امام از گروه دوم معاویه و یاران او هستند)

## SERMON ۶۲

### in English

:When Amir al-mu'minin was warned of being killed by deceit he said

Surely there is a strong shield of Allah over me. When my day would come it would get away from me and hand me over to death. At that time neither an arrow would go amiss .nor a wound would heal up

### in Arabic

[ ۶۲ ] ومن كلام له عليه السلام

لمّا خُوِّف من الغيله (١)

وَإِنَّ عَلَیَّ مِنَ اللهِ جُنَّهً (٢) حَصِينهً، فَإِذَا جَاءَ یَوْمِی انْفَرَجَتْ عَنِّی وَأَسْلَمَتْنِی ;فَحِینَئِذٍ لَا یَطِیشُ السَّهْمُ (٣) ، وَلَا یَبْرَأُ الْکَلْمُ (۴) .

## in Persian

هشدار به کشته شدن

موضعگیری امام برابر تهدید به قتل و ترور پروردگار برای من پوششی استوار قرار داد که مرا حفظ نماید، هنگامی که عمرم به سرآید، از من دورشده و مرا تسلیم مرگ می کند، که در آن روز نه تیر خطا می رود و نه زخم بهبود می یابد.

p: ۲۷۲

## SERMON ۶۳

### in English

About the transience of the world

Beware ! surely this world is a place from which protection cannot be sought except while one is in it. The action which is performed only for this world cannot secure salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and will be questioned about them. And whatever (good actions) they have achieved for the other world they will get them there and stay in them. For the intelligent this world is like the shade - one moment it is spread out and extended but soon it shrinks and contracts.

### in Arabic

[ ۶۳ ] ومن خطبه له علیه السلام

یحذر من فتنه الدنیا

أَلاَ وإنَّ الدُّنْیا دَارٌ لاَ یُسْلَمُ مِنْهَا إلاَّ فِیهَا، وَلاَ یُنْجَی بِشَیْءٍ کَانَ لَهَا، ابْتُلِیَ النَّاسُ بِهَا فِتْنَهً، فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَیْهِ، وَمَا أَخَذُوهُ مِنْهَا لِغَیْرِهَا قَدِمُوا عَلَیْهِ وَأَقَامُوا فِیهِ ;فَإِنَّهَا عِنْدَ ذَوِی الْعُقُولِ کَفَیْءِ الظِّلِّ، بَیْنَا تَرَاهُ سَابِغاً (۱) حَتَّی قَلَصَ (۲) ، وَزَائِداً حَتَّی نَقَصَ.

### in Persian

نکوهش دنیا

روش برخورد با دنیا آگاه باشید! دنیا خانه ای است که کسی ایمنی ندارد مگر در آن به جمع آوری توشه آخرت پردازد، و از کارهای دنیایی کسی نجات نمی یابد. مردم به وسیله دنیا آزمایش می شوند، پس هر چیزی از دنیا را برای دنیا به دست آورند از کفشان بیرون می رود، و بر آن محاسبه خواهند شد، و آنچه را در دنیا برای آخرت تهیه کردند به آن خواهند رسید، و با آن خواهند ماند، دنیا در نظر خردمندان چونان سایه ای است که هنوز گسترش نیافته، کوتاه می گردد، و هنوز فزونی نیافته کاهش می یابد.

p: ۲۷۳

## SERMON ۶۴

### in English

About decline and destruction of the world

O' creatures of Allah! Fear Allah and anticipate your death by good actions. Purchase everlasting joy by paying transitory things - pleasures of this world. Get ready for the journey for you are being driven and prepare yourselves for death since it is hovering over you. Be a people who wake up when called and who know that this world is not their .(abode and so have it changed (with the next

Certainly Allah has not created you aimlessly nor left you as useless. There is nothing between anyone of you and Paradise or Hell except death that must befall him. The life that is being shortened every moment and being dismantled every hour must be regarded very short. The hidden thing namely death which is being driven (to you) by two over new phenomena the day and the night is certainly quick of approach. The traveller which is approaching with success or failure (namely death) deserves the best of provision. So acquire such provision from this world while you are here with which you .(may shield yourself tomorrow (on the Day of Judgement

So everyone should fear Allah should admonish himself should send forward his repentance and should overpower his desire because his death is hidden from him his desires deceive him and Satan is posted on him and he beautifies for him sin so that he may commit it and prompts him to delay repentance till his desires make him the most negligent. Piety is for the negligent person whose life itself would be a proof against him .and his own days (passed in sin) would lead him to punishment

p: ۲۷۴

We ask Allah the Glorified that He may make us and you like one whom bounty does not mislead whom nothing can stop from obedience of Allah and whom shame and grief do not befall after death.

### in Arabic

[ ۶۴ ] ومن خطبه له علیه السلام

فی المبادره إلی صالح الاعمال

فَـاتَّقُوا اللهَ عِبَـادَ اللهِ، وَبَـادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ (١) ، وَابْتَـاعُوا (٢) مَـا يَبْقَى لَكُـمْ بِمَـا يَزُولُ عَنْكُمْ، وَتَرَحَّلُـوا (٣) فَقَـدْ جُـدَّ بِكُمْ (۴) ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ (۵) ، وَكُونُوا قَوْماً صِيحَ بِهِمْ فَانْتَبَهُوا، وَعَلِمُوا أَنَّ الـدُّنْيَا لَيْسَتْ لَهُمْ بِدَارٍ فَاسْتَبْدَلُوا ;فَإِنَّ اللهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً، وَلَمْ يَتْرُكْكُمْ سُدىً (۶) ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّهِ أَوِ النَّارِ إِلاَّ الْمَوْتُ أَنْ يَنْزِلَ بِهِ. وَإِنَّ غَايَهً تَنْقُصُهَا اللَّحْظَهُ، وَتَهْدِمُهَا السَّاعَهُ، لَجَدِيرَهٌ بِقِصَرِالْمُدَّهِ، وَإِنَّ غَائِباً يَحْدُوهُ (٧) الْجَدِيـدَانِ: اللَّيْلُ وَالنَّهَارُ، لَحَرِيٌّ (٨) بِسُرْعَهِ الْأَوْبَهِ (٩) ، وَإِنَّ قَادِماً يَقْدُمُ بِالفَوْزِ أَوالشِّقْوَهِ لَمُسْتَحِقٌّ لِأَفْضَلِ الْعُدَّهِ، فَتَزَوَّدُوا فِی الدُّنیا مِنَ الدُّنْيَا, مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ (١٠) غداً. فَاتَّقَى عَبْدٌ رَبَّهُ، نَصَحَ نَفْسَهُ، قَدَّمَ تَوْبَتَهُ، غَلَبَ شَهْوَتَهُ، فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ، وَأَمَلَهُ خَادِعٌ لَهُ، والشَّيْطَانُ مُوَكَّلٌ بِه، يُزَيِّنُ لَهُ الْمَعْصِيَهَ لِيَرْكَبَهَا، وَيُمَنِّيهِ التَّوْبَهَ لِيُسَوِّفَهَا (١١) ، إِذَا هَجَمَتْ مَنِيَّتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا. فَيَا لَهَا حَسْرَهً عَلَى كُلِّ ذِی غَفْلَهٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّهً، وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى الشِّقْوَهِ! نَسْأَلُ اللهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِمَّنْ لاَ تُبْطِرُهُ نَعْمَهٌ (١٢) ، وَلاَ تُقَصِّرُ بِهِ عَنْ طَاعَهِ رَبِّهِ غَايَهٌ، وَلاَ تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَهٌ وَلاَ كَآبَهٌ.

### in Persian

تشویق به عمل صالح

شتافتن به سوی اعمال پسندیده ای بندگان خدا! از خدا بپرهیزید. و با اعمال نیکو به استقبال اجل بروید، با چیزها فانی شدنی دنیا آنچه که جاویدان می ماند خریداری کنید. از دنیا کوچ کنید که برای کوچ دادنتان تلاش می کنند، آماده مرگ باشید که بر شما سایه افکنده است، چون مردمی باشید که بر آنها بانگ زدند و بیدار شدند، و دانستند دنیا خانه جاویدان نیست و آن را با آخرت مبادله کردند. خدای سبحان شما را بیهوده نیافرید، و بحال خود وانگذاشت، میان شما تا بهشت یا دوزخ، فاصله اندکی جز رسیدن مرگ نیست. زندگی کوتاهی که گذشتن لحظه ها از آن می کاهد، و مرگ آن را نابود می کند، سزاوار است که کوتاه مدت باشد، زندگی که شب و روز آن را به پیش می راند بزودی پایان خواهد گرفت، مسافری که سعادت یا شقاوت همراه می برد باید بهترین توشه را با خود بردارد، از این خانه دنیا زاد و توشه بردارید که فردای رستاخیز نگهبانتان باشد. بنده خدا باید از پروردگار خود بپرهیزد، خود را پند دهد و توبه را پیش فرستد، و بر شهوات غلبه کند، زیرا زمان مرگ پنهان، و آرزوها فریبنده اند، و شیطان، همواره با اوست و گناهان را زینت و جلوه می دهد تا بر او تسلط یابد، انسان را در انتظار توبه نگه می دارد که آن را تاخیر اندازد، و تا زمان فرا رسیدن مرگ از آن غفلت نماید. وای بر غفلت زده ای که عمرش بر ضد او گواهی دهد، و روزگار او را به شقاوت و پستی کشاند، از خدا می خواهیم که ما و شما را برابر نعمتها مغرور نسازد، و هیچ چیزی ما را از اطاعت پروردگار باز ندارد، که پس از فرا رسیدن مرگ دچار پشیمانی و اندوه نگرداند.

## SERMON ۶۵

### in English

About Allah's attributes

Praise be to Allah for Whom one condition does not proceed another so that He may be the First before being the Last or He may be Manifest before being Hidden. Everyone called one (alone) save Him is by virtue of being small (in number); and everyone enjoying honour other than Him is humble. Every powerful person other than Him is weak. Every .(master (owner) other than Him is slave (owned

Every knower other than Him is seeker of knowledge. Every controller other than Him is sometimes imbued with control and sometimes with disability. Every listener other than Him is deaf to light voices while loud voices make him deaf and distant voices also get away from him. Every onlooker other than Him is blind to hidden colours and delicate bodies. Every manifest thing other than Him is hidden but every hidden thing other than .Him is incapable of becoming manifest

He did not create what He created to fortify His authority nor for fear of the consequences of time nor to seek help against the attack of an equal or a boastful partner or a hateful opponent. On the other hand all the creatures are reared by him and are His humbled slaves. He is not conditioned in anything so that it be said that He exists therein nor is He separated from anything so as to be said that He is away from it. The creation of what He initiated or the administration of what He controls did not fatigue Him. No disability overtook Him against what He created. No misgiving ever occurred to Him in what He ordained and resolved. But His verdict is certain His knowledge is definite His governance is overwhelming. He is wished for at time of distress and He is feared .even in bounty

p: ٢٧۶

## in Arabic

[ ۶۵ ] ومن خطبه له علیه السلام

وفیها مباحث لطیفه من العلم الالهی

الْحَمْدُ لله الَّذِی لَمْ تَسْبِقْ لَهُ حَالٌ حالاً، فَیَکُونَ أَوَّلاً قَبْلَ أَنْ یَکُونَ آخِراً، وَیَکُونَ ظَاهِراً قَبْلَ أَنْ یَکُونَ بَاطِناً. کُلُّ مُسَمّیً بِالْوَحْدَهِ غَیْرَهُ قَلِیلٌ، وَکُلُّ عَزِیز غَیْرَهُ ذَلِیلٌ، وَکُلُّ قَوِیٍّ غَیْرَهُ ضَعِیفٌ، وَکُلُّ مَالِکٍ غَیْرَهُ مَمْلُوکٌ، وَکُلُّ عَالِم غَیْرَهُ مُتَعَلِّمٌ، وَکُلُّ قَادِرٍ غَیْرَهُ یَقْدِرُ وَیَعْجَزُ، وَکُلُّ سَمِیع غَیْرَهُ یَصَمُّ (۱) عَنْ لَطِیفِ الْأَصْوَاتِ، ویُصِمُّهُ کَبِیرُهَا، وَیَذْهَبُ عَنْهُ مَا بَعُدَ مِنْهَا، وَکُلُّ بَصِیر غَیْرَهُ یَعْمَی عَنْ خَفِیِّ الْأَلْوَانِ وَلَطِیفِ الْأَجْسَام، وَکُلُّ ظَاهِرٍغَیْرَهُ غَیْرُ بَاطِنٌ، وَکُلُّ بَاطِنٍ غَیْرَهُ غَیْرُ ظَاهِرٍ. لَمْ یَخْلُقْ مَا خَلَقَهُ لِتَشْدِیدِ سُلْطَانٍ، وَلاَ تَخَوُّفٍ مِنْ عَوَاقِبِ زَمَانٍ، وَلاَ اسْتِعَانَهٍ عَلَی نِدٍّ (۲) مُثَاوِرٍ (۳) ، وَلاَ شَرِیکٍ مُکَاثِرٍ (۴) ، وَلاَ ضِدٍّ مُنَافِرٍ (۵ ;) وَلکِنْ خَلاَئِقُ مَرْبُوبُونَ (۶) ، وَعِبَادٌ دَاخِرُونَ (۷) ، لَمْ یَحْلُلْ فِی الْأَشْیَاءِ فَیُقَالَ: هُوَ فِیهَا کَائِنٌ، وَلَمْ یَنْأَ (۸) عَنْهَا فَیُقَالَ: هُوَ مِنْهَا بَائِنٌ (۹) . لَمْ یَؤُدْهُ (۱۰) خَلْقُ مَا ابْتَدَأَ، وَلاَ تَدْبِیرُ مَا ذَرَأَ (۱۱) ، وَلاَ وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ، وَلاَ وَلَجَتْ (۱۲) عَلَیْهِ شُبْهَهٌ فِیما قَضَی وَقَدَّرَ، بَلْ قَضَاءٌ مُتْقَنٌ، وَعِلْمٌ مُحْکَمٌ، وَأَمْرٌ مُبْرَمٌ (۱۳) . الْمَأْمُولُ مَعَ النِّقَمِ، الْمَرْهُوبُ مَعَ النِّعَمِ!

## in Persian

در علم الهی

ستایش خداوندی را سزاست که هیچ صفتی بر صفت دیگرش پیشی نگرفته تا بتوان گفت: پیش از آنکه آخر باشد اول است و قبل از آنکه باطن باشد ظاهر است. هر واحد و تنهایی جز او، اندک است، هر عزیزی جز او ذلیل، و هر نیرومندی جز او ضعیف و ناتوان است، هر مالکی جز او بنده، و هر عالمی جز او دانش آموز است، هر قدرتمندی جز او، گاهی توانا و زمانی ناتوان است، هر شنونده ای جز خدا در شنیدن صداهای ضعیف کر و برابر صداهای قوی، ناتوان است و آوازهای دور را نمی شنود. هر بیننده ای جز خدا، از مشاهده رنگهای ناپیدا و اجسام بسیار کوچک ناتوان است، هر ظاهری غیر از او پنهان، و هر پنهانی جز او آشکار است. مخلوقات را برای تقویت فرمانروایی، و یا برای ترس از آینده، یا یاری گرفتن در مبارزه با همتای خود، و یا برای فخر و مباهات شریکان، و یا ستیزه جویی مخالفان نیافریده است، بلکه همه، آفریده های او هستند و در سایه پرورش او، بندگانی فروتن و فرمانبردارند. خدا در چیزی قرار نگرفته تا بتوان گفت در آن جاست، و دور از پدیده ها نیست تا بتوان گفت از آنها جداست. آفرینش موجودات او را در آغاز ناتوان نساخته، و از تدبیر پدیده های آفریده شده باز نمانده است، نه به خاطر آنچه آفریده قدرتش پایان گرفته و نه در آنچه فرمان داد و مقدر ساخت دچار تردید شد. بلکه فرمانش استوار، و علم او مستحکم، و کارش بی تزلزل است، خدایی که به هنگام بلا و سختی به او امیدوار، و در نعمتها از او بیمناکند.

p: ۲۷۷

## SERMON ۶۶

### in English

In some of the days of Siffin Amir al-mu'minin said to his followers about ways of fighting

O' crowd of Muslims! Make fear of Allah the routine of your life. Cover yourselves with peace of mind and clinch your teeth because this makes the sword slip off from the skull. Complete your armour and shake your swords in their sheathes before showing them out. Have your eyes on the enemy. Use your spears on both sides and strike (the enemy) with swords. Keep in mind that you are before Allah and in the company of the Prophet's cousin. Repeat your attacks and feel ashamed of running away because it is a shame for posterity and (cause of awarding you) fire on the Day of Judgement. Give your lives (to Allah) willingly and walk towards death with ease. Beware of this great majority and the pitched tent and aim at its centre because Satan is hiding in its cornet. He has extended his hand for assault and has kept back his foot for running away. Keep one enduring till the light of Truth dawns upon you.

While ye have the upper hand and Allah is with you and never will He depreciate your (deeds. (Qur'an ۴۷:۳۵

### in Arabic

[ ۶۶ ] ومن كلام له عليه السلام

فی تعليم الحرب والمقاتله

والمشهورأنه قاله لأصحابه ليله الهرير أو أول اللقاء بصفين

مَعَاشِرَ الْمُسْلِمِينَ: اسْتَشْعِرُوا الْخَشْيَةَ (١) ، وَتَجَلْبَبُوا (٢) السَّكِينَةَ، وَعَضُّوا عَلَى النَّوَاجِذِ (٣) ، فَإِنَّهُ أَنْبَى (۴) لِلْسُّيُوفِ عَنِ الْهَامِ (۵) . وَأَكْمِلُوا اللاَّْمَةَ (۶) ، وَقَلْقِلُوا (٧) السُّيُوفَ فِی أَغْمَادِهَا (٨) قَبْلَ سَلِّهَا. وَالْحَظُوا الْخَزْرَ (٩) ، وَاطْعُنُوا الشَّزْرَ (١٠) ، وَنَافِحُوا بِالظُّبَا (١١) ، وَصِلُوا السُّيُوفَ بَالْخُطَا (١٢) ، وَاعْلَمُوا أَنَّكُمْ بِعَيْنِ اللهِ، وَمَعَ ابْنِ عَمِّ رَسُولِ اللهِ. فَعَاوِدُوا الْكَرَّ، وَاسْتَحْيُوا مِنَ الْفَرِّ (١٣) ، فَإِنَّهُ عَارٌ فِی الْأَعْقَابِ (١۴) ، وَنَارٌ يَوْمَ الْحِسَابِ، وَطِيبُوا عَنْ أَنْفُسِكُمْ نَفْساً، وَامْشُوا إِلَى الْمَوْتِ مَشْياً سُجُحاً (١۵) ، وَعَلَيْكُمْ بِهذَا السَّوَادِ الْأَعْظَمِ، وَالرِّوَاقِ الْمُطَنَّبِ (١۶) ، فَاضْرِبُوا ثَبَجَهُ (١٧) ، فَإِنَّ الشَّيْطَانَ كَامِنٌ فِی كِسْرِهِ (١٨) ، قَدْ قَدَّمَ لِلْوَثْبِهِ يَداً، وَأَخَّرَ لِلنُّكُوصِ رِجْلاً ;فَصَمْداً صَمْداً! (١٩) حَتَّى يَنْجَلِیَ لَكُمْ عَمُودُ الْحَقِّ (وَأَنْتُمُ الْأَعْلَوْنَ وَاللهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ) (٢٠)

**in Persian**

در آداب جنگ

ای گروه مسلمانان، لباس زیرین را ترس خدا، و لباس رویین را آرامش و خونسردی قرار دهید، دندانها را برهم بفشارید تا مقاومت شما برابر ضربات شمشیر دشمن بیشتر گردد، زره نبرد را کامل کنید، پیش از آنکه شمشیر را از غلاف بیرون کشید چند بار تکان دهید، با گوشه چشم به دشمن بنگرید و ضربت را از چپ و راست فرود آورید، و با تیزی شمشیر بزنید، و با گام برداشتن به پیش، شمشیر را به دشمن برسانید، و بدانید که در پیش روی خدا و پسر عموی پیغمبر (ص) قرار دارید. پی در پی حمله کنید و از فرار شرم دارید، زیرا فرار در جنگ، لکه ننگی برای نسلهای آینده و مایه آتش روز قیامت است، از شهادت خرسند باشید و به آسانی از آن استقبال کنید. به آن گروه فراوان اطراف خیمه پر زرق و برق و طناب در هم افکنده (فرماندهی معاویه) به سختی حمله کنید، و به قلب آنها هجوم برید که شیطان در کنار آن پنهان شده، دستی برای حمله در پیش، و پایی برای فرار آماده دارد. مقاومت کنید تا ستون حق بر شما آشکار گردد. شما برترید، خدا با شماست، و از پاداش اعمالتان نمی کاهد.

**SERMON ۶۷**

**in English**

When after the death of the Prophet news reached Amir al-mu'minin about the happening in Saqifah of Bani Sa'idah (۱) he enquired what the ansar said. People said that they were asking for one chief from among them and one from the others Amir al-mu'minin said:

Why did you not argue against them (ansar) that the Pro-phet had left his will that whoever is good among ansar should be treated well and whoever is bad he should be forgiven.

p: ۲۷۹

"?People said: "What is there against them in it

:Amir al-mu'minin said

."If the Government was for them there should have been no will in their favour"

:Then he said

"?What did the Quraysh plead"

.People said: "They argued that they belong to the lineal tree of the Prophet

:Then Amir al-mu'minin said

."They argued with the tree but spoiled the fruits"

**in Arabic**

[ ۶۷ ] ومن كلام له عليه السلام

قـالوا: لمّا انتهت إلى أميرالمؤمنين عليه السـلام أنباء السـقيفه (۱) بعـد وفـاه رسول الله صـلى الله عليه وآله، قـال عليه السـلام : ما قالت الانصار؟ قالوا: قالت: منا أمير ومنكم أمير، قال عليه السلام:

فَهَلَّا احْتَجَجْتُمْ عَلَيْهِمْ: بِأَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِهِمْ، وَيُتَجَاوَزَ عَنْ مُسِيئِهِمْ؟

قالوا: وما فى هذا من الحجّه عليهم؟

فقال عليه السلام:

لَوْ كَانَتِ الْإِمَامَهُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّهُ بِهِمْ.

ثم قال: عليه السلام:

فَمَاذَا قَالَتْ قُرَيْشٌ؟ قالوا: احتجت بأَنها شجره الرسول صلى الله عليه وآله. فقال عليه السلام: احْتَجُّوا بِالشَّجَرَهِ، وَأَضَاعُوا الَّثمَرَهَ.

**in Persian**

در معنى انصار

رد اسـتدلال انصـار و قريش نسبت به امـامت در سـقيفه چرا بـا آنها به اين آيه قرآن اسـتدلال نكرديـد كه پيامبر (ص) درباره انصار سفارش فرمود: با نيكان آنها به نيكى رفتار كنيـد و از بـدكاران آنها درگذريـد! پرسـيدند چگونه اين حـديث انصار را از زمامدارى

دور می کند؟ پاسخ داد: اگر زمامداری و حکومت در آنان بود، سفارش کردن درباره آنها معنایی نداشت (سپس پرسید، قریش در سقیفه چه گفتند؟ جواب دادند: قریش می گفتند ما از درخت رسالتیم، امام (ع) فرمود) به درخت رسالت استدلال کردند!! اما میوه اش را ضایع ساختند.

p: ۲۸۰

**Footnote**

(۱). From what happened in the Saqifah of Bani Sa'idah it appears that the greatest argument of muhajirun against ansar and the basis of the former's success was this very point that since they were the kith and kin of the Prophet no one else could deserve the Caliphate. On this very ground the big crowd of ansar became ready to lay down their weapons before three muhajirun and the latter succeeded in winning the Caliphate by presenting their distinction of descent. Thus in connection with the events of Saqifah at-Tabari writes that when the ansar assembled in Saqifah of Bani Sa'idah to swear allegiance on the hand of Sa'd ibn 'Ubadah somehow Abu Bakr 'Umar and Abu 'Ubaydah ibn al-Jarrah also got the hint and reached there. 'Umar had thought out something for this occasion and he rose to speak but Abu Bakr stopped him and he himself stood up. After praise of Allah and the immigration of the muhajirun and their precedence in Islam he said:

They are those who worshipped Allah first of all and accepted belief in Allah and his Prophet's friends and his Kith and Kin. These alone therefore must deserve the Caliphate. Whoever clashes with them commits excess.

When Abu Bakr finished his speech al-Hubab ibn al-Mundhir stood up and turning to the ansar he said: "O' group of ansar ! Do not give your reins in the hands of others. The populace is under your care. You are men of honour wealth and tribe and gathering. If the muhajirun have precedence over you in some matters you too have precedence over them in other matters. You gave them refuge in your houses. You are the fighting arm of Islam. With your help Islam stood on its own feet. In your cities prayer of Allah was established with freedom. Save yourselves from division and dispersion and stick to your right unitedly. If the muhajirun do not concede to your right tell them there should be one chief from us and one from them."

p: ۲۸۱

:No sooner al-Hubab sat down after saying this then 'Umar rose and spoke thus

This can't be that there be two rulers at one time. By Allah the Arabs will never agree to have you as the head of the state since the Prophet was not from amongst you. Certainly the Arabs will not care the least objection in that the Caliphate is allowed to one in whose house Prophethood rests so that the ruler should also be from the same house. For those who dissent clear arguments can be put forth. Whoever comes in conflict with us in the matter of the authority and rulership of Muhammad (p.b.u.h.a.h.p.) he is leaning towards .wrong is a sinner and is falling into destruction

After 'Umar al-Hubab again stood up and said to the ansar "Look stick to your point and do not pay heed to the views of this man or his supporters. They want to trample your right if they do not consent turn him and them out of your cities and appropriate the "?Caliphate. Who else than you can deserve it more

When al-Hubab finished 'Umar scolded him. There was use of bad words from that side also and the position began to worsen. On seeing this Abu 'Ubaydah ibn al-Jarrah spoke :with the intention of cooling down ansar and to win them over to his side and said

O' ansar ! You are the people who supported us and helped us in every manner. Do not" now change your ways and do not give up your behaviour." But the ansar refused to change their mind. They were prepared to swear allegiance to Sa'd and people just wanted to approach him when a man of Sa'd's tribe Bashir ibn 'Amr al-Khazraji stood up :and said

p: ٢٨٢

No doubt we came forward for jihad and gave support to the religion but our aim in" doing thus was to please Allah and to obey His Prophet. It does not behove us to claim superiority and create trouble in the matter of the caliphate. Muhammad (p.b.u.h.a.h.p.) was from Quraysh and they have a greater right for it and are more appropriate for it." As soon as Bashir uttered these words division occurred among the ansar and this was his aim because he could not see a man of his own tribe rising so high. The muhajirun took the best advantage of this division among the ansar and 'Umar and Abu 'Ubaydah decided to swear allegiance to Abu Bakr. They had just got forward for the act when Bashir first of all put his hand on that of Abu Bakr and after that 'Umar and Abu 'Ubaydah swore the allegiance. Then the people of Bashir's tribe came and swore allegiance and .trampled Sa'd ibn 'Ubadah under their feet

During this time Amir al-mu'minin was occupied in the funeral bath and burial of the Prophet. When afterwards he heard about the assemblage at the Saqifah and he came to know that the muhajirun had won the score over ansar by pleading themselves to be from the tribe of the Prophet he uttered the fine sentence that then argued on the lineal tree being one but spoiled its fruits who are the members of his family. That is if muhajirun's claim was acceded for being from the lineal tree of the Prophet how can those who are the fruits of this tree be ignored? It is strange that Abu Bakr who connects with the Prophet in the seventh generation above and 'Umar who connects with him in the ninth generation above may be held of the tribe and family of the Prophet and he who .was his first cousin he is refused the status of a brother

p: ٢٨٣

## SERMON ۶۸

### in English

When Amir al-mu'minin appointed Muhammad ibn Abi Bakr (۱) Governor of Egypt and he was overpowered and killed Amir al-mu'minin said:

I had intended to send Hashim ibn 'Utbah to Egypt and had I done so he would have made way for the opponents nor given them time (to get hold of him). This is without reproach to Muhammad ibn Abi Bakr as I loved him and had brought him up.

### in Arabic

[ ۶۸ ] ومن كلام له عليه السلام

لمّا قلد محمّد بن أبى بكر مصر فملكت عليه وقتل

وَقَدْ أَرَدْتُ تَوْلِيَهَ مِصْرَ هَاشِمَ بْنَ عُتْبَه، وَلَوْ وَلَّيْتُهُ إِيَّاهَا لَمَّا خَلَّى لَهُمُ الْعَرْصَهَ (۱) ، وَلاَ أَنْهَزَهُمُ الْفُرْصَهَ، بَلاَ ذَمٍّ لِمُحَمَّدِ بْنِ أَبِى بَكْر، فَلَقَدْ كَانَ إِلَيَّ حَبِيباً، وَكَانَ لِى رَبِيباً.

### in Persian

شهادت محمد بن ابى بكر

مى خواستم هاشم بن عتبه را فرمانـدار مصر كنم، اگر او را انتخاب مى كردم ميدان را براى دشمنان خالى نمى گذارد، و به عمروعاص و لشگريانش فرصت نمى داد، نه اينكه بخواهم محمد بن ابى بكر را نكوهش كنم، چه او مورد علاقه و محبت من بوده و در دامنم پرورش يافته بود.

## SERMON ۶۹

### in English

Admonishing his companions about careless behaviour Amir al-mu'minin said:

How long shall I accord you consideration that is accorded to camels with hollow hump or to worn clothes which when stitched on one side give way on the other. Whenever a vanguard force of Syria (ash-Sham) hovers over you everyone of you shuts his door and hides himself like the lizard in its hole or a badger it its den. By Allah he whom people like you support must suffer disgrace and he who throws arrows with your support is as if he

throws arrows that are broken both at head and tail. By Allah within the courtyard you are quite numerous but under the banner you are only a few. Certainly I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marring myself. Allah may disgrace your faces and destroy you. You do not understand the right as you understand the wrong and do not rush the wrong as you .crush the right

p: ٢٨٤

## in Arabic

[ ۶۹ ] ومن کلام له علیه السلام

فی توبیخ بعض أصحابه

کَمْ أُدَارِیکُمْ کَمَا تُدَارَی الْبِکَارُ الْعَمِدَهُ (۱) ، وَالثِّیَابُ الْمتَدَاعِیَهُ (۲) ! کُلَّما حِیصَتْ (۳) مِنْ جَانِبٍ تَهَتَّکَتْ (۴) مِنْ آخَرَ، کُلَّما أَطَلَّ عَلَیْکُمْ مَنْسِرٌ (۵) مِنْ مَنَاسِرِ أَهْلِ الشَّام أَغْلَقَ کُلُّ رَجُلٍ مِنْکُمْ بَابَهُ، وَانْجَحَرَ (۶) انْجِحَارَ الضَّبَّهِ فی جُحْرِهَا، وَالضَّبُعِ فِی وِجَارِهَا (۷) . الذَّلِیلُ وَاللهِ مَنْ نَصَرْتُمُوهُ! وَمَنْ رُمِیَ بِکُمْ فَقَدْ رُمِیَ بِأَفْوَقَ نَاصِلٍ (۸) . إنَّکُمْ وَاللهِ لَکَثِیرٌ فِی الْبَاحَاتِ (۹) ، قَلِیلٌ تَحْتَ الرَّایَاتِ، وَإِنِّی لَعَالِمٌ بِمَا یُصْلِحُکُمْ، وَیُقِیمُ أَوَدَکُمْ (۱۰) ، وَلکِنِّی واللهِ لَا أَرَی إِصْلَاحَکُمْ بَإِفْسَادِ نَفْسِی. أَضْرَعَ اللهُ خُدُودَکُمْ (۱۱) , وَأَتْعَسَ جُدُودَکُمْ (۱۲) ! لَا تَعْرِفُونَ الْحَقَّ کَمَعْرِفَتِکُمُ الْبَاطِلَ،وَلاَ تُبْطِلُونَ الْبَاطِلَ کَإِبطَالِکُمُ الْحَقَّ!

## in Persian

سرزنش یاران

علل نکوهش کوفیان چه مقدار با شما کوفیان مدارا کنم؟ چونان مدارا کردن با شتران نو باری که از سنگینی بار، پشتشان زخم شده است، و مانند وصله زدن جامعه فرسوده ای که هرگاه از جانبی آن را بدوزند، از سوی دیگر پاره می گردد؟ هرگاه دسته ای از مهاجمان شام به شما یورش آورند، هر کدام از شما به خانه رفته، درب خانه را می بندید، و چون سوسمار در سوراخ خود می خزید، و چون کفتار در لانه می آرمید. سوگند به خدا! ذلیل است آن کس که شما یاری دهندگان او باشید، کسی که با شما تیراندازی کند گویا تیری بدون پیکان رها ساخته است. به خدا سوگند! شما در خانه ها فراوان، و زیر پرچمهای میدان نبرد اندکید، و من می دانم که چگونه باید شما را اصلاح کرد و کجیهای شما را راست کرد، اما اصلاح شما را با فاسد کردن روح خویش جایز نمی دانم، خدا بر پیشانی شما داغ ذلت بگذارد، و بهره شما را اندك شمارد، شما آنگونه که باطل را می شناسید از حق آگاهی ندارید، و در نابودی باطل تلاش نمی کنید آنسان که در نابودی حق کوشش دارید.

p: ۲۸۵

## Footnote

Muhammad ibn Abi Bakr's mother was Asma' bint 'Umays whom Amir al-mu'minin . (۱) married after Abu Bakr's death. Consequently Muhammad lived and was brought up under the care of Amir al-mu'minin and he imbibed his ways and manners. Amir al-mu'minin too loved him much and regarded him as his son and used to say "Muhammad is my son from Abu Bakr." He was born in the journey for the last hajj (of the Prophet) and .died as martyr in ۳۸ A.H. at the age of twenty eight years

On accession to the Caliphate Amir al-mu'minin had selected Qays ibn Sa'd ibn 'Ubadah as the Governor of Egypt but circumstances so developed that he had to be removed and Muhammad ibn Abi Bakr had to be sent there as Governor. The policy of Qays there was that he did not want to take any serious step against the 'Uthmani group but Muhammad's view was different. After the lapse of a month he sent them word that in case they did not obey him their existence there would be impossible. Upon this these people organised a front against him and engaged themselves in secret wire-pullings but became conspicuous soon. After arbitration they started creating trouble with the slogan of vengeance. This polluted the atmosphere of Egypt. When Amir al-mu'minin came to know these deteriorated conditions he gave the governorship of Egypt to Malik ibn al-Harith al-Ashtar and sent him off there in order that he might suppress insurgent elements and save the administration from getting worse but he could not escape the evil designs of the Umayyads and was killed by poison while on his way. Thus the .governorship of Egypt remained with Muhammad ibn Abi Bakr

p: ۲۸۶

On this side the performance of 'Amr ibn al-'As in connection with the Arbitration made Mu'awiyah recall his own promise. Consequently he gave him six thousand combatants and set him off to attack Egypt. When Muhammad ibn Abi Bakr knew of the advancing force of the enemy he wrote to Amir al-mu'minin for help. Amir al-mu'minin replied that he would be soon collecting help for him but in the meantime he should mobilise his own forces. Muhammad mobilised four thousand men under his banner and divided them into two parts. He kept one part with himself and on the other he placed Kinanah ibn Bishr at-Tujibi in command and ordered him to go forward to check the enemy's advance. When they settled down in camp before the enemy various parties of the enemy began attacking them but they faced them with courage and valour. At last Mu'awiyah ibn Hudayj as-Sakuni al-Kindi made an assault with full force. These people did not turn away from the enemy's swords but faced them steadfastly and fell as martyrs in action. The effect of this defeat was that Muhammad ibn Abi Bakr's men got frightened and deserted him. Finding himself alone Muhammad fled away and sought refuge in a deserted place. The enemy however got news about him through someone and traced him out when he was dying with thirst. Muhammad asked for water but these cruel men refused and .butchered him thirsty. Then they put his body in the belly of a dead ass and burnt it

p: ۲۸۷

Malik ibn Ka'b al-Arhabi had already left Kufah with two thousand men but before he could reach Egypt it had been occupied by the enemy.

## SERMON ٧٠

### in English

Spoken on the morning of the day when Amir al-mu'minin was fatally struck with sword.

I was sitting when sleep overtook me. I saw the Prophet of Allah appear before me and I said: "O' Prophet of Allah ! what crookedness and enmity I had to face from the people. " The prophet of Allah said: "Invoke (Allah) evil upon them " but I said "Allah may change them for me with better ones and change me for them with a worse one.

as-Sayyid ar-Radi says: "al-awad" means crookedness and "al-ladad" means enmity and this is the most eloquent expression.

### in Arabic

وقال عليه السلام

فی سحره (١) اليوم الذی ضرب فيه

مَلَكَتْنِی عَيْنِی (٢) وَأَنَا جَالِسٌ، فَسَنَحَ (٣) لِی رَسُولُ اللهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَقُلْتَ يَا رَسُولَ اللهِ، مَاذَا لَقِيتُ مِنْ أُمَّتِکَ مِنَ الْأَوَدِ وَاللَّدَدِ؟ فَقَالَ: «ادْعُ عَلَيْهِمْ»، فَقُلْتُ: أَبْدَلَنِی اللهُ بِهِمْ خَيْراً مِنْهُمْ، وَأَبْدَلَهُمْ بِی شَرّاً لَهُمْ مِنِّی. قال الشريف: يعنی بالأود: الاعوجاج، وباللدد: الخصام. وهذا من أفصح الكلام.

### in Persian

پس از ضربت خوردن

شکوه ها با پيامبر (ص) همان گونه که نشسته بودم، خواب چشمانم را ربود، رسول خدا (ص) را ديدم، پس گفتم ای رسول خدا! از امت تو چه تلخيها ديدم و از لجبازی و دشمنی آنها چه کشيدم؟ پيامبر (ص) فرمود: نفرينشان کن. گفتم: خدا بهتر از آنان را به من بدهد، و بجای من شخص بدی را بر آنها مسلط گرداند. (کلمه (اود) يعنی کجی و انحراف و (لدد) يعنی دشمنی و خصومت، و اين از فصيحترين کلمات است)

p: ٢٨٨

## SERMON ٧١

### in English

In condemnation of the people of Iraq

Now then O ' people (١) of Iraq! You are like the pregnant woman who on completion of the period of pregnancy delivers a dead child and her husband is also dead and her period of widowhood is long while only remote relation inherits her. By Allah I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you say 'Ali speaks lie. May Allah fight you! Against whom do I speak lie? Whether against Allah? But I am the first to have believed in him. Whether against His Prophet? But I am the first who testified to him. Certainly not. By Allah it was a way of expression which you failed to appreciate and you were not capable of it. Woe to you. I am giving out these measures of nice expression free of any cost. I wish there were vessels good enough to hold them.

(Certainly you will understand it after some time. (Qur'an ٣٨:٨٨

### in Arabic

ومن خطبه له عليه السلام

فى ذم أَهل العراق

وفيها يوبّخهم على ترك القتال، والنصر يكاد يتمّ، ثم تكذيبهم له أَمَّا بَعْدُ يَا أَهْلَ الْعِرَاقِ، فَإِنَّمَا أَنْتُمْ كَالْمَرْأَهِ الْحَامِلِ، حَمَلَتْ فَلَمَّا أَتَمَّتْ أَمْلَصتْ (١) ، وَمَاتَ قَيِّمُهَا (٢) ، وَطَالَ تَأَيُّمُهَا (٣) ، وَوَرِثَهَا أَبْعَدُهَا. أَمَا وَاللهِ مَا أَتَيْتُكُمُ اخْتِيَاراً، وَلكِنْ جِئْتُ إِلَيْكُمْ سَوْقاً، وَلَقَدْ بَلَغَنِی أَنَّكُمْ تَقُولُونَ: عَلِیٌّ يَكْذِبُ، قَاتَلَكُمُ اللهُ تَعَالَی! فَعَلَی مَنْ أَكْذِبُ؟ أَعَلَی اللهِ؟ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ! أَمْ عَلَی نَبِيِّهِ؟ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ! كَلاَّ وَاللهِ، ولكِنَّهَا لَهْجَهٌ غِبْتُمْ عَنْهَا، وَلَمْ تَكُونُوا مِنْ أَهْلِهَا، وَيْلُ امِّهِ (۴) ، كَيْلاً بِغَيْرِ ثَمَنٍ! لَوْ كَانَ لَهُ وِعَاءٌ، (وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ).

p: ٢٨٩

**in Persian**

در نکوهش مردم عراق

علل نکوهش اهل عراق پس از ستایش پروردگار! ای مردم عراق! همانا شما به زن باردارى مى مانيد كه در آخرين روزهاى باردارى جنين خود را سقط كند، و سرپرستش بميرد، و زمانى طولانى بى شوهر ماند، و ميراث او را خويشاوندان دور غارت كنند. آگاه باشيد! من با اختيار خود به سوى شما نيامدم بلكه به طرف ديار شما كشانده شدم، به من خبر دادند كه مى گوييد على دروغ مى گويد!! خدا شما را بكشد، به چه كسى دروغ روا داشته ام؟ آيا به خدا دروغ روا داشتم؟ در حالى كه من نخستين كسى هستم كه به خدا ايمان آوردم، يا بر پيامبرش؟ من اول كسى بودم كه او را تصديق كردم! نه به خدا هرگز!! آنچه گفتم واقعيتى است كه شما از دانستن آن دوريد، و شايستگى درک آن را نداريد، مادرتان در سوگ شما زارى كند واى، واى، سردهد. پيمانه علم را بر شما رايگان بخشيدم، اگر ظرفيت داشته باشيد. و به زودى خبر آن را خواهيد فهميد.

**Footnote**

When after Arbitration the Iraqis displayed lethargy and heartlessness in retaliating .(١) the continuous attacks of Mu'awiyah Amir al-mu'minin delivered this sermon abusing and admonishing them. Herein he has referred to their being deceived at Siffin and has :likened them to a woman who has five qualities

(i

Firstly she is pregnant. This implies that these people had full capability to fight and were not like a barren woman from whom nothing is expected

(ii

Secondly she has completed the period of pregnancy. That is they had passed over all .difficult stages and had approached near the final goal of victory

p: ٢٩٠

(iii

Thirdly she wilfully miscarries her child. That is after coming close to victory they came .down to settlement and instead of achieving the coveted goal faced disappointment

(iv

Fourthly her period of widowhood is long. That is they fell in such a state as though they .had no protector or patron and they were roaming about without any ruler

(v

Fifthly her successors would be distant persons. That is the people of Syria who had no .relationship with them would occupy their properties

## SERMON ٧٢

### in English

Herein Amir al-mu'minin tells people how to pronounce "as-salat" (to invoke Divine .blessing) on the Prophet

My Allah the Spreader of the surfaces (of earth) and Keeper (intact) of all skies Creator of hearts on good and evil nature send Thy choicest blessings and growing favours on Muhammad Thy servant and Thy Prophet who is the last of those who preceded (him) and an opener for what is closed proclaimer of truth with truth repulser of the forces of wrong and crusher of the onslaughts of misguidance. As he was burdened (with responsibility of prophethood) so he bore it standing by Thy commands advancing towards Thy will without shrinking of steps of weakness of determination listening to Thy revelation preserving Thy testament proceeding forward in the spreading of Thy .commands till he lit fire for its seeker and lighted the path for the groper in the dark

Hearts achieved guidance through him after being ridden with troubles. He introduced clearly guiding signs and shining injunctions. He is Thy trusted trustee the treasurer of Thy treasured knowledge Thy witness on the Day of Judgement Thy envoy of truth and .Thy Messenger towards the people

p: ۲۹۱

My Allah prepare large place for him under Thy shade and award him multiplying good by .Thy bounty

My Allah give height to his construction above all other constructions heighten his position with Thee grant perfection to his effulgence and perfect for him his light. In reward for his discharging Thy prophetship grant him that his testimony be admitted and his speech be liked for his speech is just and his judgements are clear-cut. My Allah put us and him together in the pleasures of life continuance of bounty satisfaction of desires enjoyment .of pleasures. ease of living peace of mind and gifts of honour

* * * * *

## in Arabic

ومن خطبه له عليه السلام

علّم فيها الناس الصلاه على رسول الله صلى الله عليه وآله

وفيها بيان صفات الله سبحانه وصفه النبى والدعاء له

صفات الله

اللَّهُمَّ دَاحِيَ الْمَدْحُوَّاتِ (۱) ، وَدَاعِمَ الْمَسْمُوكَاتِ (۲) ، وَجَابِلَ الْقُلُوبِ (۳) عَلَى فِطْرَتِهَا (۵) : شَقِيِّهَا وَسَعِيدِهَا.

صفه النبى

اجْعَلْ شَرَائِفَ (۵) صَلَوَاتِکَ، وَنَوَامِيَ (۶) بَرَكَاتِکَ، عَلَى مُحَمَّدٍ عَبْدِکَ وَرَسُولِکَ، الْخَاتمِ (۷) لِمَا سَبَقَ، وَالْفَاتِحِ لِمَا انْغَلَقَ (۸) ، وَالْمُعْلِنِ الْحَقَّ بِالْحَقِّ، وَالدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ (۹) ، وَالدَّامِغِ صَوْلاَتِ الْأَضَالِيلِ (۱۰) ، كَمَا حُمِّلَ فَاضْطَلَعَ (۱۱) ، قَائِماً بِأَمْرِکَ، مُسْتَوْفِزاً (۱۲) فِي مَرْضَاتِکَ، غَيْرَ نَاكِلٍ (۱۳) عَنْ قُدُمٍ (۱۴) ، وَلاَ وَاهٍ (۱۵) فِي عَزْمٍ، وَاعِياً (۱۶) لِوَحْيِکَ، حَافِظاً لِعَهْدِکَ، مَاضِياً عَلَى نَفَاذِ أَمْرِکَ ؛حَتَّى أَوْرَى قَبَسَ الْقَابِسِ (۱۷) ، وَأَضَاءَ الطَّرِيقَ لِلْخَابِطِ (۱۸) ، وَهُدِيَتْ بِهِ الْقُلُوبُ بَعْدَ خَوْضَاتِ (۱۹) الْفِتَنِ، وَالْآثَامِ وَأَقَامَ بِمُوضِحَاتِ الْأَعْلاَمِ (۲۰) ، وَنَيِّرَاتِ الْأَحْكَامِ، فَهُوَ أَمِينُکَ الْمَأْمُونُ، وَخَازِنُ عِلْمِکَ الْمَخْزُونِ (۲۱) ، وَشَهِيدُکَ (۲۲) يَوْمَ الدِّينِ، وَبَعِيثُکَ (۲۳) بِالْحَقِّ، وَرَسُولُکَ إِلَى الْخَلْقِ.

الدعاء للنبی

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِی ظِلِّکَ (۲۴) ، وَاجْزِهِ مُضَاعَفَاتِ الْخَیْرِ (۲۵) مِنْ فَضْلِکَ. اللَّهُمَّ أَعْلِ عَلَی بِنَاءِ الْبَانِینَ بِنَاءَهُ، وَأَکْرِمْ لَدَیْکَ مَنْزِلَتَهُ، وَأَتْمِمْ لَهُ نُورَهُ، وَاجْزِهِ مِنَ ابْتِعَاثِکَ لَهُ مَقبُولَ الشَّهَادَهِ، مَرْضِیَّ الْمَقالَهِ، ذا مَنْطِقٍ عَدْلٍ، وخُطْبهٍ فَصْلٍ. اللَّهُمَّ اجْمَعْ بَیْنَنَا وَبَیْنَهُ فِی بَرْدِ الْعَیشِ، وَقَرَارِ النِّعْمَهِ (۲۶) ، وَمُنَی الشَّهَوَاتِ (۲۷) ، وَأَهْوَاءِ اللَّذَّاتِ. وَرَخَاءِ الدَّعَهِ (۲۸) وَمُنْتَهَی الُّطمَأْنِینَهِ، وَتُحَفِ الْکَرَامَهِ (۲۹)

## in Persian

درود بر پیامبر

ویژگیهای پیامبر (ص) بار خدایا! ای گستراننده هر گسترده، و ای نگهدارنده آسمانها، و ای آفریننده دلها بر فطرتهای خویش، دلهای رستگار و دلهای شقاوت زده. گرامی ترین درودها و افزون ترین برکات خود را بر محمد (ص) بنده و فرستاده ات اختصاص ده، که خاتم پیامبران گذشته است، و گشاینده درهای بسته و آشکارکننده حق با برهان است. دفع کننده لشگرهای باطل، و درهم کوبنده شوکت گمراهان است، آنگونه که بار سنگین رسالت را بر دوش کشید، و به فرمانت قیام کرد، و به سرعت در راه خشنودی تو گام برداشت، حتی یک قدم به عقب برنگشت، و اراده او سست نشد، و در پذیرش و گرفتن وحی، نیرومند بود، حافظ و نگهبان عهد و پیمان تو بود، و در اجرای فرمانت تلاش کرد تا آنجا که نور حق را آشکار، و راه را برای جاهلان روشن ساخت، و دلهایی که در فتنه و گناه فرو رفته بودند هدایت شدند. پرچمهای حق را برافراشت احکام نورانی را برپا کرد، پس او پیامبر امین، و مورد اعتماد، و گنجینه دار علم نهان تو، و شاهد روز رستاخیز، و برانگیخته تو برای بیان حقائق، و فرستاده تو به سوی مردم است. دعا برای پیامبر (ص) پروردگارا! برای پیامبر (ص) در سایه لطف خود جای با وسعتی بگشای، و از فضل و کرامت پاداش او را فراوان گردان. خداوندا! کاخ آیین او را از هر بنایی برتر، و مقام او را در پیشگاه خود گرامی دار، نورش را کامل گردان، و پاداش رسالت او را پذیرش گواهی و شفاعت و قبول گفتار او قرار ده، زیرا که دارای منطقی عادلانه، و راه جداکننده حق از باطل بود. بارخدایا! بین ما و پیغمبرت در نعمتهای جاویدان، و زندگانی خوش، و آرزوهای برآورده، و خواسته های به انجام رسیده، در کمال آرامش، و در نهایت اطمینان، همراه با مواهب و هدایای باارزش، جمع گردان!

p: ۲۹۳

## SERMON ۷۳

### in English

Amir al-mu'minin said about Marwan ibn al-Hakam at Basrah. When Marwan was taken on the day of Jamal he asked Hasan and Husayn (p.b.u.t.) to intercede on his behalf before Amir al-mu'minin. So they spoke to Amir al-mu'minin about him and he released him. Then they said "O' Amir al-mu'minin he desires to swear you allegiance" Whereupon :Amir al-mu'minin said

Did he not swear me allegiance after the killing of 'Uthman? Now I do not need his allegiance because his is the hand of a Jew. If he swears me allegiance with his hand he would violate it after a short while. Well he is to get power for so long as a dog licks his nose. He is the father of four rams (who will also rule). The people will face days through (him and his sons. (۱

### in Arabic

ومن كلام له عليه السلام

قاله لمروان بن الحكم بالبصره

قالوا: أُخِذَ مروان بن الحكم أَسيراً يوم الجمل، فاستشفع (۱) الحسن والحسين عليهما السلام إلى أَميرالمؤمنين عليه السلام، فكلّماه فيه، فخلّى سبيله، فقالا له: يبايعك يا أميرالمؤمنين؟ فقال عليه السلام:

أَفَلَمْ يُبَايِعْنِى بَعْدَ قَتْلِ عُثْمانَ؟ لاَ حَاجَةَ لِى فى بَيْعَتِهِ! إِنَّهَا كَفٌّ يَهُودِيَّهٌ (۲) ، لَوْ بَايَعَنِى بِكَفِّهِ لَغَدَرَ بِسُبَّتِهِ (۳) . أَمَا إِنَّ لَهُ إِمْرَهً كَلَعْقَهِ الْكَلْبِ أَنْفَهُ، وَهُوَ أَبُو الْأَكْبُشِ الْأَرْبَعَهِ، وَسَتَلْقَى الْأُمَّه مِنْهُ وَمِنْ وَلَدِهِ يَوْمَاً أَحْمَرَ!

### in Persian

درباره مروان

خبر غیبی از حکومت چهار فرمانروای فاسد، از پسران مروان مگر پس از کشته شدن عثمان با من بیعت نکرد؟ مرا به بیعت او نیازی نیست! دست او دست یهودی است، اگر با دست خود بیعت کند، در نهان بیعت را می شکند، آگاه باشید، او حکومت کوتاه مدتی خواهد داشت، مانند فرصت کوتاه سگی که با زبان بینی خود را پاک کند. او پدر چهار فرمانرواست (قوچهای چهارگانه) و امت اسلام از دست او و پسرانش روز خونینی خواهند داشت.

**Footnote**

Marwan ibn al-Hakam was the nephew (brother's son) and son-in-law of 'Uthman. . (١) Due to thin body and tall stature he was known with the nickname "Khayt Batil" (the thread of wrong). When 'Abd al-Malik ibn Marwan killed 'Amr ibn Sa'id al-Ashdaq his :brother Yahya ibn Sa'id said

O' sons of Khayt Batil (the thread of the wrong) you have played deceit on 'Amr and .people like you build their houses (of authority) on deceit and treachery

Although his father al-Hakam ibn Abi al-'As had accepted Islam at the time of the fall of Mecca but his behaviour and activities were very painful to the Prophet. Consequently the Prophet cursed him and his descendants and said "Woe will befall my people from the progeny of this man." At last in view of his increasing intrigues the Prophet externed him from Medina towards the valley of Wajj (in Ta'if) and Marwan also went with him. Prophet did not thereafter allow them entry in Medina all his life. Abu Bakr and 'Umar did likewise but 'Uthman sent for both of them during his reign and raised Marwan to such height as though the reins of caliphate rested in his hands. Thereafter his circumstances became so favourable that on the death of Mu'awiyah ibn Yazid he became the Caliph of the Muslims. But he had just ruled only for nine months and eighteen days that death overtook him in such a way that his wife sat with the pillow on his face and did not get away till he .breathed his last

p: ٢٩٥

The four sons to whom Amir al-mu'minin has referred were the four sons of 'Abd al-Malik ibn Marwan namely al-Walid Sulayman Yazid and Hisham who ascended the Caliphate one after the other and coloured the pages of history with their stories. Some commentators have regarded this reference to Marwan's own sons whose names are 'Abd al-Malik 'Abd al-'Aziz Bishr and Muhammad. Out of these 'Abd al-Malik did become Caliph of Islam but 'Abd al-'Aziz became governor of Egypt Bishr of Iraq and Muhammad .of al-Jazirah

## SERMON ٧۴

### in English

When the Consultative Committee (or Shura) decided to swear allegiance to 'Uthman :Amir al-mu'minin said

You have certainly known that I am the most rightful of all others for the Caliphate. By Allah so long as the affairs of Muslims remain intact and there is no oppression in it save on myself I shall keep quiet seeking reward for it (from Allah) and keeping aloof from its .attractions and allurements for which you aspire

### in Arabic

ومن كلام له عليه السلام

لمّا عزموا على بيعه عثمان

لَقَدْ عَلِمْتُمْ أَنِّى أَحَقُّ بِهَا مِنْ غَيْرِى، وَوَاللهِ لَأُسْلِمَنَّ مَاسَلِمَتْ أُمُورُ الْمُسْلِمِينَ، وَلَمْ يَكُنْ فِيهَا جَوْرٌ إِلاَّ عَلَىَّ خَاصَّهً، الْتِمَاساً لِأَجْرِ ذلِكَ وَفَضْلِهِ، وَزُهْداً فِيما تَنافَسْتُمُوهُ مِنْ زُخْرُفِهِ وَ زِبْرِجِهِ (١)

### in Persian

هنگام بیعت شورا با عثمان

ویژگیهای امام علی (ع) از زبان خود همانا می دانید که سزاوارتر از دیگران به خلافت من هستم. سوگند به خدا! به آنچه انجام داده اید گردن می نهم، تا هنگامی که اوضاع مسلمین روبراه باشد، و از هم نپاشد، و جز من به دیگری ستم نشود، و پاداش این گذشت و سکوت و فضیلت را از خدا انتظار دارم، و از آنهمه زر و زیوری که بدنبال آن حرکت می کنید، پرهیز می کنم

p: ٢٩۶

## SERMON ۷۵

### in English

:When Amir al-mu'minin learnt that the Umayyads blamed him for killing 'Uthman he said

Umayyads's knowledge about me did not desist them from accusing me nor did my precedence (in accepting Islam) keep off these ignorant people from blaming me. Allah's admonitions are more eloquent than my tongue. I am the contester against those who break away from Faith and the opposer of those who entertain doubts. Uncertainties should be placed before Qur'an the Book of Allah (for clarification). Certainly people will be .recompensed according to what they have in their hearts

### in Arabic

ومن كلام له عليه السلام

لمّا بلغه اتهام بنى أُميّه له بالمشاركه فى دم عثمان

أَوَلَمْ يَنْهَ بَنِی أُمَيَّهَ عِلْمُهَا بِی عَنْ قَرْفی (۱) ؟ أَوَمَا وَزَعَ الْجُهَّالُ سَابِقَتِی عَنْ تُهَمَتِی؟! وَلَمَا وَعَظَهُمُ اللهُ بِهِ أَبْلَغُ مِنْ لِسَانی. أَنَا حَجِيجُ الْمَارِقِينَ (۲) ، وَخَصِيمُ الْمُرْتَابِينَ (۳) ، عَلَى كِتَابِ اللهِ تُعْرَضُ الْأَمْثالُ (۴) ، وَبِمَا فِی الصُّدُورِ تُجَازَی الْعِبَادُ!

### in Persian

اسخ به اتهامی ناروا

(وقتی شنید که بنی امیه با تهمتهای فراوان آنحضرت را در خون عثمان شریک می پندارند، فرمود) دفاعیات امام برابر تهمتها آیا شناختی که بنی امیه از روحیات من دارند آنان را از عیبجوئی بر من باز نمی دارد؟ و آیا سوابق مبارزات من نادانان را بر سر جای خود نمی نشاند؟ که به من تهمت نزنند؟ آنچه خدا آنان را بدان پند داد از بیان من رساتر است. من مارقین (از دین خارج شدگان) را با حجت و برهان مغلوب می کنم و دشمن ناکثین (پیمان شکنان) و تردید دارندگان در اسلام می باشم، شبهات را باید در پرتو کتاب خدا قرآن، شناخت و بندگان خدا به آنچه در دل دارند پاداش داده می شوند

p: ۲۹۷

## SERMON ۷۶

### in English

About preaching and counselling

Allah may bless him who listens to a point of wisdom and retains it when he is invited to the right path he approaches it

he follows a leader (by catching his waist band) and finds salvation keeps Allah before his eyes and fears his sins performs actions sincerely and acts virtuously earns treasure of heavenly rewards avoids vice aims at (good) objectives and reaps recompense faces his desires and rejects (fake) hopes makes endurance the means to his salvation and piety the provision for his death rides on the path of honour and sticks to the highway of truth makes good use of his time and hastens towards the end and takes with him the provision of (good) actions.

### in Arabic

ومن خطبه له علیه السلام

فی الحث علی العمل الصالح

رَحِمَ اللهُ امْرَأً سَمِعَ حُكْماً (١) فَوَعَی (٢) ، وَدُعِيَ إِلَی رَشَاد فَدَنَا (٣) ،

وَأَخَذَ بِحُجْزَهِ (۴) هَادٍ فَنَجَا، رَاقَبَ رَبَّهُ، وَخَافَ ذَنْبَهُ، قَدَّمَ خَالِصاً، وَعَمِلَ صَالِحاً، اكْتَسَبَ مَذْخُوراً (۵) ، وَاجْتَنَبَ مَحْذُوراً، رَمَی غَرَضاً، وَأَحْرَزَ عِوَضاً، كَابَرَ هَوَاهُ (۶) ، وَكَذَّبَ مُنَاهُ، جَعَلَ الصَّبْرَ مَطِيَّهَ نَجَاتِهِ، والتَّقْوَی عُدَّهَ وَفَاتِهِ، رَكِبَ الطَّرِيقَهَ الْغَرَّاءَ (٧) ، وَلَزِمَ الْمَحَجَّهَ (٨) الْبَيْضَاءَ، اغْتَنَمَ الْمَهَلَ (٩) ، وَبَادَرَ الْأَجَلَ، وَتَزَوَّدَ مِنَ الْعَمَلِ.

### in Persian

اندرز

صفات بنده پرهیزکار خدا رحمت کند کسی را که چون سخن حکیمانه بشنود، خوب فرا گیرد، و چون هدایت شود بپذیرد، دست به دامن هدایت کننده زند و نجات یابد، مراقب خویش در برابر پروردگار باشد، از گناهان خود بترسد، خالصانه گام بردارد، عمل نیکو انجام دهد، ذخیره ای برای آخرت فراهم آورد، و از گناه بپرهیزد، همواره اغراض دنیایی را از سر دور کند، و درجات آخرت به دست آورد. با خواسته های دل مبارزه کند، آرزوهای دروغین را طرد و استقامت را مرکب نجات خود قرار دهد. و تقوی را زاد و توشه روز مردن گرداند، در راه روشن هدایت قدم بگذارد، و از راه روشن هدایت فاصله نگیرد. چند روز زندگی دنیا را غنیمت

شمارد و بیش از آنکه، مرگ او فرا رسد خود را آماده سازد، و از اعمال نیکو، توشه آخرت بر گیرد.

p: ۲۹۸

## SERMON ۷۷

### in English

About Umayyads

The Banu Umayyah (Umayyads) are allowing me the inheritance of Muhammad (p.b.u.h.a.h.p.) bit (by bit). By Allah if I live I would throw them away as the butcher .removes the dust from the dust-covered piece of flesh

as-Sayyid ar-Radi says: In one version for "al-widhamu't-taribah" (dust covered piece of flesh) the words "at-turabu'l-wadhimah" (the soil sticking on a piece of flesh) have been shown. That is for the adjective the qualified noun and for the qualified noun the adjective has been placed. Any by the word "layufawwiqunani" Amir al-mu'minin implies that they allow him bit by bit just as a she-camel may be milked a little and then its young one may be made to suck milk so that it may be ready to be milked. And "al-widham" is the plural of "wadhamah" which means the piece of stomach or of liver which falls on the ground .and then the dust is removed from it

### in Arabic

ومن كلام له عليه السلام

وذلک حين منعه سعيد بن العاص حقه

إِنَّ بَنِی أُمَيَّه لَيُفَوِّقُونَنی تُرَاثَ مُحَمَّد صَلَّی اللّهُ عَلَيْهِ وَ آلِهِ تَفْوِيقاً، وَاللهِ لَئِنْ بَقِيتُ لَهُمْ لَأَنْفُضَنَّهُمْ نَفْضَ اللَّحَّام الْوِذَامَ التَّرِبَهَ! قال الشريف يروی: «التراب الوَذِمَه»، وهو علی القلب (۱) . قال الشريف: قوله عليه السلام: «لَيُفَوّقوننی» أی: يعطوننی من المال قليلاً كفُواق الناقه، وهو الحلبه الواحده من لبنها. والوِذَامُ: جمع وَذَمه، وهی: الحُزّه (۲) من الكرش أوالكبد تقع فی التراب فتنفض.

### in Persian

نكوهش رفتار بنی اميه

هشدار به غاصبان بنی اميه بنی اميه، از ميراث پيامبر (ص) جز اندک چيزی، به من نمی پردازند، سوگند به خدا اگر زنده ماندم، بنی اميه را از حكومت دور می كنم چونان قصابی كه شكمبه خاک آلوده را دور می افكند.

p: ۲۹۹

## SERMON ٧٨

### in English

.Supplications of Amir al-mu'minin

O' my Allah! Forgive me what Thou knowest about me more than I do. If I return (to the sins) Thou return to forgiveness. My Allah forgive me what I had promised to myself but Thou didst not find its fulfilment with me. My Allah forgive me that with what I sought nearness to Thee with my tongue but my heart opposed and did not perform it. My Allah .forgive me winkings of the eye vile utterances desires of the heart and errors of speech

### in Arabic

ومن دعا له عليه السلام

ومن كلمات كان، عليه السلام، يدعو بها

اللَّهُمَّ اغْفِرْ لِی مَا أَنْتَ أَعْلَمُ بِهِ مِنِّی، فَإِنْ عُـدْتُ فَعُـدْ لِی بِالْمَغْفِرَهِ. اللَّهُمَّ اغْفِرْ لِی مَا وَأَیْتُ (١) مِنْ نَفْسِی، وَلَمْ تَجِدْ لَهُ وَفَاءً عِنْدی. اللَّهُمَّ اغْفِرْ لِی مَا تَقَرَّبْتُ بِهِ إِلَیْکَ بِلِسَانی، ثُمَّ خَالَفَهُ قَلْبی. اللَّهُمَّ اغْفِرْ لِی رَمَزَاتِ الْأَلْحَاظِ (٢) ، وَسَقَطَاتِ الْأَلْفَاظِ (٣) ، وَشَهَوَاتِ الْجَنَانِ (۴) ، وَهَفَوَاتِ اللِّسَانِ (۵) .

### in Persian

نیایش امام

خـدایا! بر من ببخش آنچه را از من بـدان داناتری، و اگر بار دیگر به آن بازگردم. تو نیز به بخشایش بازگرد. خـدایا! آنچه از اعمال نیکو که تصـمیم گرفتم و انجـام نـدادم ببخش. خـدایا! ببخش آنچه را که با زبان به تو نزدیک شـدم ولی با قلب آن را ترک کردم. خدایا! ببخش نگاههای اشارت آمیز و سخنان بی فایده، و خواسته های بی مورد دل، و لغزشهای زبان

## SERMON ٧٩

### in English

When (١) Amir al-mu'minin decided to set out for the battle with the Kharijites someone said "If you set out at this moment then according to astrology I fear you will not be :successful in your aim " whereupon Amir al-mu'minin said

Do you think you can tell the hour when a man goes out and no evil befall him or can warn of the time at which if one goes out harm will accrue? Whoever testifies to this falsifies the Qur'an and becomes unmindful of Allah in achieving his desired objective and in warding off the undesirable. You cherish saying this so that he who acts on what you say should praise you rather than Allah because according to your misconception you have .guided him about the hour in which he would secure benefit and avoid harm

:Then Amir al-mu'minin advanced towards the people and said

O' People! Beware of learning the science of stars except that with which guidance is sought on land or sea because it leads to divining and an astrologer is a diviner while the diviner is like the sorcerer the sorcerer is like the unbeliever and the unbeliever would be .in Hell. Get forward in the name of Allah

**in Arabic**

ومن كلام له عليه السلام

قاله لبعض أصحابه لمّا عزم على المسير إلى الخوارج، وقدقال له: يا أميرالمؤمنين إن سرت فى هذا الوقت، خشيتُ ألّا تظفر بمرادك، من طريق علم النجوم

فقال عليه السلام

أَتَزْعَمُ أَنَّكَ تَهْدِى إِلَى السَّاعَهِ الَّتِى مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ؟ وَتُخَوِّفُ مِنَ السَّاعَهِ الَّتى مَنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ؟ (١) فَمَنْ صَدَّقَكَ بِهذَا فَقَدْ كَذَّبَ الْقُرْآنَ، وَاسْتَغْنَى عَنِ الْإِسْتِعَانَهِ بِاللهِ فِى نَيْلِ الْمَحْبُوبِ وَدَفْعِ الْمَكْرُوهِ، وَتَبْتَغِى فى قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُولِيَكَ الْحَمْدَ دُونَ رَبِّهِ، لِأَنَّكَ بِزَعْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَهِ الَّتِى نَالَ فِيهَا النَّفْعَ، وَأَمِنَ الضُّرَّ!!

p: ٣٠١

ثم أقبل عليه السلام على الناس فقال:

أَيُّهَا النَّاسُ، إِيَّاكُمْ وَتَعَلُّمَ النُّجُوم، إِلاَّ مَا يُهْتَدَى بِهِ فی بَرٍّ أَوْ بَحْرٍ، فَإِنَّهَا تَدْعُو إِلَى الْكَهَانَهِ، والمُنَجِّمُ كَالْكَاهِنِ (۲) ، وَالْكَاهِنُ كَالسَّاحِرِ، وَالسَّاحِرُ كَالْكَافِرِ! وَالْكَافِرُ فی النَّارِ! سِيرُوا عَلَى اسْمِ اللهِ.

**in Persian**

پاسخ اخترشناس

پرهیز از توجه به غیر خدا گمان می کنی تو از آن ساعتی آگاهی که اگر کسی حرکت کند زیان نخواهد دید؟ و می ترسانی از ساعتی که اگر کسی حرکت کند ضرری دامنگیر او خواهد شد؟ کسی که گفتار تو را تصدیق کند، قرآن را تکذیب کرده است، و از یاری طلبیدن خدا در رسیدن به هدفهای دوست داشتنی، و محفوظ ماندن از ناگواریها، بی نیاز شده است. گویا می خواهی بجای خداوند، تو را ستایش کنند! چون به گمان خود مردم را به ساعتی آشنا کردی که منافعشان را به دست می آورند و از ضرر و زیان دراما ن می مانند. پرهیز دادن مردم از ستاره شناسی ای مردم، از فرا گرفتن علم ستاره شناسی برای پیشگویی های دروغین، بپرهیزید، جز آن مقدار از علم نجوم که در دریانوردی و صحرانوردی به آن نیاز دارید، چه اینکه ستاره شناسی شما را به غیبگویی و غیبگویی به جادوگری می کشاند، و ستاره شناس چون غیبگو، و غیبگو چون جادوگر و جادوگر چون کافر و کافر در آتش جهنم است. با نام خدا حرکت کنید.

**Footnote**

(۱). When Amir al-mu'minin decided to march towards Nahrawan to suppress the rising of the Kharijites 'Afif ibn Qays al-Kindi said to him "This hour is not good. If you set out at this time. then instead of victory and success you will face defeat and vanquishment." But Amir al-mu'minin paid no heed to his view and ordered the army to march that very moment. In the result the Kharijites suffered such a clear defeat that out of their nine thousand combatants only nine individuals saved their lives by running away while the rest were killed.

p: ۳۰۲

Amir al-mu'minin has argued about astrology being wrong or incorrect in three ways firstly that if the view of an astrologer is accepted as correct it would mean falsification of the Qur'an because an astrologer claims to ascertain hidden things of the future by :seeing the stars while the Qur'an says

(Say: "None (either) in the heavens or in the earth knoweth the unseen save Allah... " (٢٧:٦٥

Secondly that under his misconception the astrologer believes that he can know his benefit or harm through knowing the future. In that case he would be regardless of turning to Allah and seeking His help while this indifference towards Allah and self-reliance is a sort of heresy and atheism which puts an end to his hope in Allah. Thirdly that if he succeeds in any objective he would regard this success to be the result of his knowledge of astrology as a result of which he would praise himself rather than Allah and will expect that whomever he guides in this manner he too should be grateful to him rather than to Allah . These points do not apply to astrology to the extent it may be believed that the astrological findings are in the nature of effect of medicines which are subject to alteration at the will of Allah. The competence achieved by most of our religious scholars in astrology is correct in this very ground that they did not regard its findings as .final

## SERMON ٨٠

### in English

.After the Battle of Jamal (١) Concerning Women and Their Short comings

p: ٣٠٣

O' ye peoples! Women are deficient in Faith deficient in shares and deficient in intelligence. As regards the deficiency in their Faith it is their abstention from prayers and fasting during their menstrual period. As regards deficiency in their intelligence it is because the evidence of two women is equal to that of one man. As for the deficiency of their shares that is because of their share in inheritance being half of men. So beware of the evils of women. Be on your guard even from those of them who are (reportedly) good. .Do not obey them even in good things so that they may not attract you to evils

## in Arabic

ومن كلام له عليه السلام

بعد فراغه من حرب الجمل، فی ذم النساء ببيان نقصهن

مَعَاشِرَ النَّاسِ، إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ، نَوَاقِصُ الْحُظُوظِ، نَوَاقِصُ الْعُقُولِ: فَأَمَّا نُقْصَانُ إِيمَانِهِنَّ فَقُعُودُهُنَّ عَنِ الصَّلاهِ وَالصِّيَامِ فِی أَيَّامِ حَيْضِهِنَّ، وَأَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَهُ امْرَأَتَيْنِ مِنْهُنّ كَشَهَادَهِ الرَّجُلِ الْوَاحِدِ، وَأَمَّا نُقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَی الْأَنْصَافِ مِنْ مَوارِيثِ الرِّجَالِ ;فَاتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَی حَذَرٍ، وَلاَتُطِيعُوهُنَّ فِی المَعْرُوفِ حَتَّی لاَ يَطْمَعْنَ فِی المُنكَرِ.

## in Persian

نكوهش زنان

بيان تفاوتهای زنان و مردان ای مردم! همانا زنان در مقايسه با مردان، در ايمان، و بهره وری از اموال، و عقل متفاوتند، اما تفاوت ايمان بانوان، بركنار بودن از نماز و روزه در ايام عادت حيض آنان است، و اما تفاوت عقلشان با مردان بدان جهت كه شهادت دو زن برابر شهادت يک مرد است، و علت تفاوت در بهره وری از اموال، آنكه ارث بانوان نصف ارث مردان است. مديريت خانوادگی پس، از زنان بد، بپرهيزيد و مراقب نيكانشان باشيد، در خواسته های نيكو، همواره فرمانبردارشان نباشيد تا در انجام منكرات طمع ورزند.

p: ٣٠۴

**Footnote**

Amir al-mu'minin delivered this sermon after the devastation created by the Battle of . (١) Jamal. Since the devastation resulting from this battle was the outcome of blindly following a woman's command in this sermon he has described women's physical defects and their causes and effects. Thus their first weakness is that for a few days in every month they have to abstain from prayer and fasting and this abstention from worship is a proof of their deficiency in Faith. Although the real meaning of 'iman (belief) is heart-felt testimony and inner conviction yet metaphorically it also applies to action and character. Since actions are the reflection of Belief they are also regarded as part of Belief. Thus it is :related from Imam 'Ali ibn Musa ar-Rida (p.b.u.t.) that

.iman (belief) is testimony at heart admission by the tongue and action by the limbs'

The second weakness is that their natural propensities do not admit of full performance of their intelligence. Therefore nature has given them the power of intelligence only in accordance with the scope of their activities which can guide them in pregnancy delivery child nursing child care and house-hold affairs. On the basis of this weakness of mind and intelligence their evidence has not been accorded the status of man's evidence as Allah :says

then call to witness two witnesses from among your men and if there not be two men . . . then (take) a man and two women of those ye approve of the witnesses so that should one of the two (women) forget the (second) one of the two may remind the other... ((Qur'an ٢:٢٨٢

p: ٣٠۵

The third weakness is that their share in inheritance is half of man's share in inheritance :as the Qur'an says

Allah enjoineth you about your children. The male shall have the equal of the shares of (two females...(۴:۱۱

This shows woman's weakness because the reason for her share in inheritance being half is that the liability of her maintenance rests on man. When man's position is that of a maintainer and care taker the status of the weaker sex who is in need of maintenance .and care-taking is evident

After describing their natural weakness Amir al-mu'minin points out the mischief of blindly following them and wrongly obeying them. He says that not to say of bad things but even if they say in regard to some good things it should not be done in a way that these should feel as if it is being done in pursuance of their wish but rather in a way that they should realise that the good act has been performed because of its being good and that their pleasure or wish has nothing to do with it. If they have even the doubt that their pleasures has been kept in view in it they would slowly increase in their demands and would wish that they should be obeyed in all matters however evil the inevitable consequence whereof will be destruction and ruin. ash-Shaykh Muhammad 'Abduh writes about this :view of Amir al-mu'minin as under

.Amir al-mu'minin has said a thing which is corroborated by experiences of centuries

p: ۳۰۶

## SERMON ٨١

### in English

About the way of preaching and counselling

O' people! abstinence is to shorten desires to thank for bounties and to keep off prohibitions. If this is possible then (at least) the prohibitions should not overpower your patience. Allah has exhausted the excuse before you through clear shining arguments .and open bright books

### in Arabic

ومن کلام له علیه السلام

فی الزهد

أَیُّهَا النَّاسُ، الزَّهَادَهُ قِصَرُ الْأَمَلِ، وَالشُّکْرُ عِنْدَ النِّعَمِ، والتَّوَرُّعُ (١) عِنْدَ الْمَحَارِمِ، فَإِنْ عَزَبَ (٢) ذلِکَ عَنْکُمْ فَلاَ یَغْلِبِ الْحَرَامُ صَبْرَکُمْ، وَلاَ تَنْسَوْا عِنْدَ النِّعَمِ شُکْرَکُمْ، فَقَدْ أَعْذَرَ (٣) اللهُ إِلَیْکُمْ بِحُجَجٍ مُسْفِرَهٍ (۴) ظَاهِرَهٍ، وَکُتُبٍ بَارِزَهِ الْعُذْرِ (۵) وَاضِحَهٍ.

### in Persian

وارستگی و پارسائی

تعریف زهد و پارسایی ای مردم، زهد یعنی کوتاه کردن آرزو، و شکرگزاری برابر نعمتها، و پرهیز در برابر محرمات، پس اگر نتوانستید همه این صفات را فراهم سازید، تلاش کنید که حرام بر صبر شما غلبه نکند، و در برابر نعمتها، شکر یادتان نرود، چه اینکه خداوند با دلایل روشن و آشکار، عذرها را قطع، و با کتابهای آسمانی روشنگر، بهانه ها را از بین برده است.

## SERMON ٨٢

### in English

About the world and its people

In what way shall I describe this world whose beginning is grief and whose end is destruction? (١) The lawful actions performed here have to be accounted for while for the forbidden ones there is punishment. Whoever is rich here faces mischief and whoever is poor gets grief. One who hankers after it does not get it. If one keeps away from it then it advances towards him. If one sees through it it would bestow him sight but if one has his

.eye on it then it would blind him

p: ۳۰۷

as-Sayyid ar-Radi says: If a thinker thinks over this phrase of Amir al-mu'minin "waman absara biha bassarat'hu" ("If one sees through it it would bestow him sight") he would find thereunder very amazing meaning and far-reaching sense whose purpose cannot be appreciated and whose aim cannot be understood particularly when he joins it with Amir al-mu'minin's phrase "waman absara ilayha a'mat'hu" ("If one has his eye on it them it would blind him) he would find the difference between "absara biha" and "absara laha" .clear bright wonderful and shining

### in Arabic

ومن كلام له عليه السلام

فی ذم صفه الدنیا

مَا أَصِفُ مِنْ دَارٍ أَوَّلُهَا عَنَاءٌ (١) ! وَآخِرُهَا فَنَاءٌ! فِی حَلاَلِهَا حِسَابٌ، وَفِی حَرَامِهَا عِقَابٌ. مَنِ اسْتَغْنَی فِیهَا فُتِنَ، وَمَنِ افْتَقَرَ فِیهَا حَزِنَ، وَمَنْ سَاعَاهَا (٢) فَاتَتْهُ، وَمَنْ قَعَدَ عَنْهَا وَاتَتْهُ (٣) ، وَمَنْ أَبْصَرَ بِهَا بَصَّرَتْهُ، وَمَنْ أَبْصَرَ إِلَیْهَا أَعْمَتْهُ.

قال الشریف: أقول: وإذا تأمل المتأمل قوله علیه السلام: «وَمَنْ أَبْصَرَبِهَا بصّیرَتْهُ» وجد تحته من المعنی العجیب، والغرض البعید، ما لا تُبلغ غایته ولا یدرک غوره، لا سیما إذا قرن إلیه قوله: «ومَن أَبْصَرَ إلیها أعْمَتْهُ»، فإنه یجد الفرق بین «أبصر بها» و«أبصر إلیها» واضحاً نیراً عجیباً باهراً! صلوات اللّه و سلامه علیه.

### in Persian

در نکوهش دنیا

دنیاشناسی چگونه خانه دنیا را توصیف کنم که ابتدای آن سختی و مشقت، و پایان آن نابودی است، در حلال دنیا حساب، و در حرام آن عذاب است، کسی که ثروتمند گردد فریب می خورد، و آن کس که نیازمند باشد اندوهناک است، و تلاش کننده دنیا به آن نرسد، و به رهاکننده آن، روی آورد، کسی که با چشم بصیرت به آن بنگرد او را آگاهی بخشد و آن کس که چشم به دنبال دنیا دوزد کوردلش می کند. (از شگفتیهای بی نظیر کلام امام (ع) این است که فرمود: (و اگر به دنیا بنگرد آگاهی یابد) و (اگر چشم به دنبال دنیا دوزد کوردل شود) درود و سلام خدا بر علی (ع) با این فصاحت و بلاغت اعجاز گونه!!)

p: ٣٠٨

**Footnote**

The beginning of the world is grief and its end is destruction." This sentence contains .("١) :the same truth which the Qur'an has presented in the verse

(Indeed We have created man (to dwell) amidst hardship. (٩٠:۴

It is true that right from the narrow womb of the mother upto the vastness of the firmament the changes of human life do not come to an end. When man first tastes life he finds himself closed in such a dark prison where he can neither move the limbs nor change the sides. When he gets rid of this confinement and steps in this world he has to pass through innumerable troubles. In the beginning he can neither speak with the tongue so as to describe his difficulty or pain nor possesses energy in the limbs so as to accomplish his needs himself. Only his suppressed sobs and flowing tears express his needs and translate his grief and sorrow. When after the lapse of this period he enters the stage of learning and instruction then on every step voices of admonition and abuse welcome him. All the time he seems frightened and terrified. When he is relieved of this period of subjugation he finds himself surrounded by the worries of family life and livelihood where sometimes there is clash with comrades in profession sometimes collision with enemies sometimes confrontation with vicissitudes of time sometimes attack of ailments and sometimes shock of children till old age approaches him with the tidings of helplessness and weakness and eventually he bids farewell to this world with .mortification and grief in the heart

p:٣٠٩

Thereafter Amir al-mu'minin says about this world that in its lawful actions there is the question of reckoning and in its forbidden acts there are hardships of punishment as a result of which even pleasant joys also produce bitterness in his palate. If there is plenty of wealth and money in this world then man finds himself in such a whirlpool (of worries) that he loses his joy and peace of mind. But if there is want and poverty he is ever crying for wealth. He who hankers after this world there is no limit for his desires. If one wish is fulfilled the desire for fulfilment of another wish crops up. This world is like the reflection. If you run after it then it will itself run forward but if you leave it and run away from it then it follows you. In the same way if a person does not run after the world the world runs after him. The implication is that if a person breaks the clutches of greed and avarice and keeps aloof from undesirable hankering after the world he too gets (pleasures of) the world and he does not remain deprived of it. Therefore he who surveys this world from above its surface and takes lesson from its chances and happenings and through its variation and alterations gains knowledge about Allah's Might Wisdom and Sagacity Mercy Clemency and Sustaining power his eyes will gain real brightness and sight. On the other hand the person who is lost only in the colourfulness of the world and its decorations he loses himself in the darkness of the world that is why Allah has forbidden :to view the world thus

p: ٣١٠

And strain not thine eyes unto that which We have provided (different) parties of them (of) the splendour of the life of this world so that We may try them in it; for the provision (of thy Lord is better and more abiding. (Qur'an ۲۰:۱۳۱

( ۲۸۵ )

## SERMON ۸۳

### in English

This sermon is called the al-Gharra' and it is one of the most wonderful sermons of Amir .al-mu'minin

Praise be to Allah who is High above all else and is Near (the creation) through His bounty. He is the Giver of all reward and distinction and Dispeller of all calamities and hardships. I .praise Him for His continuous mercy and His copious bounties

I believe in Him as He is the First of all and He is Manifest. I seek guidance from Him as He is Near and is the Guide. I seek His succour as He is Mighty and Subduer. I depend upon Him as He is Sufficer and Supporter. And I stand witness that Muhammad (blessing of Allah be on him and his progeny) is His slave and His Prophet. He sent him for enforcement of His commands for exhausting His pleas and for presenting warnings .((against eternal punishment

Enjoining people to Piety

O' creatures of Allah I advise you to have fear of Allah Who has furnished illustrations and Who has timed for you your lives. He has given you covering of dress (۱) and He has scattered for you livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments and He has counted you by numbers. He has fixed .for you ages (to live) in this place of test and house of instruction

p: ۳۱۱

.You are on test in this world and have to render account about it

Caution against this world

.Certainly this world is a dirty watering place and a muddy source of drinking

Its appearance is attractive and its inside is destructive. It is a deception a vanishing reflection and a bent pillar. When its despiser begins to like it and he who is not acquainted with it feels satisfied with it then it raises and puts down its feet (in joy) entraps him in its trap makes him the target of its arrows and puts round his neck the rope of death taking him to the narrow grave and fearful abode in order to show him his place of stay and the recompense of his acts. This goes on from generation to generation. Neither death stops from cutting them asunder nor do the survivors keep aloof from .committing of sins

Death and Resurrection

They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death till when matters come to a close the world dies and resurrection draws near. Allah (٢) would take them out from the corners of the graves the nests of birds. the dens of beasts and the centres of death. They hasten towards Him command and run towards the place fixed for their final return group by group quiet standing and arrayed in rows. They will be within Allah's sight and will hear every one who would call .them

They would be having the dress of helplessness and covering of submission and indignity. (At this time) contrivances would disappear desires would be cut hearts would sink quietly voices would be curbed down sweat would choke the throat fear would increase and ears would resound with the thundering voice of the announcer calling towards the final .judgement award of recompense striking of punishment and paying of reward

p: ٣١٢

The limitations of life

People have been created as a proof of (His) power have been brought up with authority they are made to die through pangs and placed in graves where they turn into crumbs. Then they would be resurrected one by one awarded their recompense and would have to account for their actions each one separately. They had been allowed time to seek deliverance had been shown the right path and had been allowed to live and seek favours the darkness of doubts had been removed and they had been let free in this period of life as a training place in order to make preparation for the race on the Day of Judgement to search for the objective with thoughtfulness to get time necessary to secure benefits and .provide for the next place of stay

No happiness without Piety

How appropriate are these illustrations and effective admonitions provided they are received by pure hearts open ears firm views and sharp wits. Fear Allah like him who listened (good advice) and bowed before it when he committed sin he admitted it when he felt fear he acted virtuously when he apprehended he hastened (towards good acts) when he believed he performed virtuous acts when he was asked to take lesson (from the happenings of this world) he did take the lesson when he was asked to desist he abstained (from evil) when he responded to the call (of Allah) he leaned (towards him) when he turned back (to evil) he repented when he followed he almost imitated and when .he was shown (the right path) he saw it

p: ۳۱۳

Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected provision (of good acts) for himself purified his inner self built for the next world and took with himself provision for the day of his departure keeping in view his journey his requirement and the position of his need. He sent ahead of him for the abode of his stay (in the next world). O' creatures of Allah fear Allah keeping in view the reason why He created you and be afraid of Him to the extent He has advised you to do. Make yourself deserve what He has promised you by having confidence in the truth of His .promise and entertaining fear for the Day of Judgement

A part of the same sermon Reminding people of Allah's bounties

He has made for you ears to preserve what is important eyes to have sight in place of blindness and limbs which consist of many (smaller) parts whose curves are in proportion with the moulding of their shapes and lengths of their ages and also bodies that are sustaining themselves and hearts that are busy in search of their food besides other big bounties obliging bestowings and fortresses of safety. He has fixed for you ages that are not known to you. He has retained for you remains of the past people for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before (satisfaction of) their desires from which the hands of death separated them. They did not provide for themselves during health of their bodies and did .not take lesson during their youth

p: ۳۱۴

Are these people who are in youth waiting for the backbending old age and those enjoying fresh health waiting for ailments and these living persons looking for the hour of death? When the hour of departure would be close and the journey at hand with pangs of grief and trouble suffering of sorrows and suffocation of saliva and the time would arrive for calling relations and friends for help and changing sides on the bed. Could then the near ones stop death or the mourning women do any good? He would rather be left alone .in the graveyard confined to the narrow corner of his grave

His skin has been pierced all over by reptiles and his freshness has been destroyed by these tribulations. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have become rotten. The spirits are burdened with the weight of sins and have become conscious of the unknown things. But now neither the good acts can be added to nor evil acts can be atoned for by repentance. Are you not sons fathers brothers and relations of these dead and are not to follow their footsteps and pass by their paths? But hearts are still unmoved heedless of guidance and moving on wrong lines as though the addressee is someone .else and as though the correct way is to amass worldly gains

Preparation for the Day of Judgement

And know that you have to pass over the pathway (of sirat) where steps waver feet slip away and there are fearful dangers at every step. O' creatures of Allah fear Allah like the fearing of wise man whom the thought (of next world) has turned away from other matters fear (of Allah) has afflicted his body with trouble and pain his engagement in the night prayer has turned even his short sleep into awakening hope (of eternal recompense) keeps him thirsty in the day abstention has curbed his desires and remembrance of Allah is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favour of clear ones. He follows the shortest route to secure his purpose wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily because of the happiness of good tidings .(and pleasure of (eternal bounties

p: ٣١٥

.He passes the pathway of this world in praiseworthy manner

He reaches the next world with virtues. He hastens (towards virtue) out of fear (for vice). He moves briskly during the short time (of life in this world). He devotes himself in seeking (eternal good) he runs away from evil. During today he is mindful of tomorrow and keeps the future in his view. Certainly Paradise is the best reward and achievement which hell is appropriate punishment and suffering. Allah is the best Avenger and Helper and the .Qur'an is the best argument and confronter

Warning against Satan

I enjoin upon you fear of Allah Who has left no excuse against what He has warned has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears and thereby misguides and brings about destruction makes (false) promises and keeps under wrong impression he represents evil sins in attractive shape and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good and considers serious what he had shown as light .and threatens from what he had shown as safe

Part of the same sermon dealing with creation of man

Or look at man whom Allah has created in the dark wombs and layers of curtains from what was overflowing semen then shapeless clot then embryo then suckling infant then child and then fully grown up young man. Then He gave him heart with memory tongue to talk and eye to see with in order that he may take lesson (from whatever is around him) .and understand it and follow the admonition and abstain from evil

p: ٣١۶

When he attained the normal growth and his structure gained its average development he fell in self-conceit and got perplexed. He drew bucketfuls of his desires got immersed in fulfilling his wishes for pleasures of the world and his (sordid) aims. He did not fear any evil nor got frightened of any apprehension. He died infatuated with his vices. He spent his short life in rubbish pursuits. He earned no reward nor did he fulfil any obligation. Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of grief and pricking of pains and ailments in the presence of real brother loving father wailing mother crying sister while he himself was under maddening uneasiness serious senselessness fearful cries suffocating pains .anguish of suffocating sufferings and the pangs of death

Thereafter he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down-trodden by hardships and thinned by ailments. The crowd of young men and helping brothers carried him to his house of loneliness where all connections of visitors are severed. Thereafter those who accompanied him went away and those who were wailing for him returned and then he was made to sit in his grave for terrifying questioning and slippery examination. The great calamity of that place is the hot water and entry into Hell flames of eternal Fire and intensity of blazes. There is no resting period no gap for ease no power to intervene no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment punishment. We seek .refuge with Allah

p: ٣١٧

The lesson to be learnt from those who have passed away

O' creatures of Allah! where are those who were allowed (long) ages to live and they enjoyed bounty. They were taught and they learnt; they were given time and they passed it in vain; they were kept healthy and they forgot (their duty). They were allowed long period (of life) were handsomely provided were warned of grievous punishment and were promised big rewards. You should avoid sins that lead to destruction and vices that .(attract wrath (of Allah

O' people who possess eyes and ears and health and wealth! Is there any place of protection any shelter of safety or asylum or haven or occasion to run away or to come back (to this world)? If not "how are you then turned away" (Qur'an ۶:۹۵; ۱۰:۳۴; ۳۵:۳; ۴۰:۶۲) and wither are you averting? By what things have you been deceived? Certainly the share of every one of you from this earth is just a piece of land equal to his own stature and size where he would lie on his cheeks covered with dust. The present is an opportune moment .for acting

O' creatures of Allah since the neck is free from the loop and spirit is also unfettered now you have time for seeking guidance: you are in ease of body; you can assemble in crowds the rest of life is before you; you have opportunity of acting by will; there is opportunity for repentance and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distress or fear and weakness before the .approach of the awaited death and before seizure by the Almighty the Powerful

p: ٣١٨

as-Sayyid ar-Radi says: It is related that when Amir al-mu'minin delivered this sermon people began to tremble tears flowed from their eyes and their hearts were frightened. '(Some people call this sermon the Brilliant Sermon (al-Khutbatu'l-Gharra

## in Arabic

ومن خطبه له علیه السلام

وهی من الخطب العجیبه تسمّی «الغراء»

وفیها نعوت الله جل شأنه، ثمّ الوصیه بتقواه، ثمّ التنفیر من الدنیا، ثمّ ما یلحق من دخول القیامه، ثمّ تنبیه الخلق إلی ما هم فیه من الاعراض، ثمّ فضله علیه السلام فی التذکیر

صفته جلّ شأنه

الْحَمْدُ لِلهِ الَّذِی عَلاَ بِحَوْلِهِ (۱) ، ودَنَا بِطَوْلِهِ (۲) ، مَانِحِ کُلِّ غَنِیمَهٍ وَفَضْلٍ، وَکَاشِفِ کُلِّ عَظِیمَهٍ وَ أزْلٍ (۳) . أَحْمَدُهُ عَلَی عَوَاطِفِ کَرَمِهِ، وَسَوَابِغِ نِعَمِهِ (۴) ، وَأُومِنُ بهَ أَوَّلاً بَادِیاً (۵) ، وَأَسْتَهْدِیهِ قَرِیباً هَادِیاً، وَأَسْتَعِینُهُ قَاهِراً قَادِراً، وَأَتَوَکَّلُ عَلَیْهِ کَافِیاً نَاصِراً. وَأَشْهَدُ أَنَّ مُحَمَّداً ـصَلَّی اللهُ عَلَیْهِ وَآلِهِ ـ عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ لإِنْفَاذِ أَمْرِهِ، وَإِنْهَاءِ عُذْرِهِ (۶) وَتَقْدِیمِ نُذُرِهِ (۷) .

الوصیه بالتقوی

أُوصِیکُمْ عِبَادَ اللهِ بِتَقْوَی اللهِ الَّذِی ضَرَبَ الْأَمْثَالَ (۸) ، وَوَقَّتَ لَکُمُ الْآجَالَ (۹) ، وَأَلْبَسَکُمُ الرِّیَاشَ (۱۰) ، وَأَرْفَغَ لَکُمُ المَعَاشَ (۱۱) ، وَأَحَاطَ بِکُمُ الْإِحْصَاءَ (۱۲) ، وَأَرْصَدَ لَکُمُ الْجَزَاءَ (۱۳) ، وَآثَرَکُمْ بِالنِّعَمِ السَّوَابِغِ، وَالرِّفَدِ (۱۴) الرَّوافِغِ (۱۵) ، وَأَنْذَرَکُمْ بِالْحُجَجِ الْبَوَالِغِ (۱۶) ، فَأَحْصَاکُمْ عَدَداً، ووَظَّفَ لَکُمْ مُدَداً (۱۷) ، فِی قَرَارِ خِبْرَهٍ (۱۸) ، وَدَارِ عِبْرَهٍ،أَنْتُمْ مُخْتَبَرُونَ فِیهَا، وَمُحَاسِبُونَ عَلَیْهَا.

التنفیر من الدنیا

فَإِنَّ الدُّنْیَا رَنِقٌ (۱۹) مَشْرَبُهَا، رَدِغٌ مَشْرَعُهَا (۲۰) ، یُونِقُ (۲۱) مَنْظَرُهَا، وَیُوبِقُ (۲۲) مَخْبَرُهَا، غُرُورٌ حَائِلٌ (۲۳) ، وَضَوْءٌ آفِلٌ (۲۴) ، وَظِلٌّ زَائِلٌ، وَسِنَادٌ مَائِلٌ (۲۵) ، حَتَّی إِذَا أَنِسَ نَافِرُهَا، وَاطْمَأَنَّ نَاکِرُهَا (۲۶) ، قَمَصَتْ بِأَرْجُلِهَا (۲۷) ، وَقَنَصَتْ بِأَحْبُلِهَا (۲۸) ، وَأَقْصَدَتْ (۲۹) بِأَسْهُمِهَا، وَأَعْلَقَتِ (۳۰) الْمَرْءَ أَوْهَاقَ الْمَنِیَّهِ (۳۱) قَائِدَهً لَهُ إِلی ضَنْکِ الْمَضْجَعِ (۳۲) ، وَوَحْشَهِ الْمَرْجِعِ، ومُعَایَنَهِ الْمَحَلِّ (۳۳) ، وَثَوَابِ الْعَمَلِ (۳۴) ، وَکَذلِکَ الْخَلَفُ بِعَقْبِ السَّلَفِ (۳۵) ، لاَتُقْلِعُ الْمَنِیَّهُ اخْتِرَاماً (۳۶) ، وَلاَیَرْعَوِی الْبَاقُونَ (۳۷) اجْتِرَاماً (۳۸) ، یَحْتَذُون مِثَالاً (۳۹) ، وَیَمْضُونَ أَرْسَالاً (۴۰) ، إِلَی غَایَهِ الْإِنْتِهَاءِ، وَصَیُّورِ الْفَنَاءِ. (۴۱)

p: ۳۱۹

بعـد الموت البعث حَتَّى إِذَا تَصَرَّمَتِ الْأُمُورُ، وَتَقَضَّتِ الدُّهُورُ، وَأَزِفَ النُّشُورُ (۴۲) ،أَخْرَجَهُمْ مِنْ ضَرَائِحِ (۴۳) الْقُبُورِ، وَأَوْكَارِ الطُّيُورِ، وَأَوْجِرَةِ (۴۴) السِّبَاعِ، وَمَطَارِحِ الْمَهَالِكِ، سِرَاعاً إِلَى أَمْرِهِ، مُهْطِعِينَ (۴۵) إِلَى مَعَادِهِ، رَعِيلًا صُمُوتاً (۴۶) ، قِيَاماً صُفُوفاً، يَنْفُذُهُمُ الْبَصَرُ (۴۷) ، وَيُسْمِعُهُمُ الدَّاعِی، عَلَيْهِمْ لَبُوسُ الْإِسْتِكَانَهِ (۴۸) ، وَضَرَعُ (۴۹) الْإِسْتِسْلَامِ وَالذِّلَّهِ، قَدْ ضَلَّتِ الْحِيَلُ، وانْقَطَعَ الْأَمَلُ، وَهَوَتِ الْأَفْئِدَهُ (۵۰) كَاظِمَهً (۵۱) ، وَخَشَعَتِ الْأَصْوَاتُ مُهَيْنِمَهً (۵۲) ، وَأَلْجَمَ الْعَرَقُ (۵۳) ، وَعَظُمَ الشَّفَقُ (۵۴) ، وَأُرْعِدَتِ (۵۵) الْأَسْمَاعُ لِزَبْرَهِ الدَّاعِی (۵۶) إِلَى فَصْلِ الْخِطَابِ (۵۷) ، وَمُقَايَضَهِ (۵۸) الْجَزَاءِ، وَنَكَالِ (۵۹) الْعِقَابِ، وَنَوَالِ الثَّوَابِ.

تنبیه الخلق

عِبَادٌ مَخْلُوقُونَ اقْتِدَاراً، وَمَرْبُوبُونَ اقْتِسَاراً (۶۰) ، وَمَقْبُوضُونَ احْتِضَاراً (۶۱) ، وَمُضَمَّنُونَ أَجْدَاثاً (۶۲) ، وَكَائِنُونَ رُفَاتاً (۶۳) ، وَمَبْعُوثُونَ أَفْرَاداً، وَمَدِينُونَ جَزَاءً (۶۴) ، وَمُمَيَّزُونَ حِسَاباً (۶۵ ؛) قَدْ أُمْهِلُوا فی طَلَبِ الْمَخْرَجِ، وَهُدُوا سَبِيلَ الْمَنْهَجِ (۶۶) ، وَعُمِّرُوا مَهَلَ الْمُسْتَعْتِبِ (۶۷) ، وَكُشِفَتْ عَنْهُمْ سُدَفُ الرِّيَبِ (۶۸) ، وَخُلُّوا لِمِضْمَارِ الْجِيَادِ (۶۹) ، وَرَوِيَّهِ الْإِرْتِيَادِ (۷۰) ، وَأَنَاهِ الْمُقْتَبِسِ الْمُرْتَادِ (۷۱) ، فِی مُدَّهِ الْأَجَلِ، وَمُضْطَرَبِ الْمَهَلِ (۷۲).

فضل التذکیر

فَيَالَهَا أَمْثَالًا صَائِبَهً (۷۳) ، وَمَوَاعِظَ شَافِيَهً، لَوْ صَادَفَتْ قُلُوباً زَاكِيَهً، وَأَسْمَاعاً وَاعِيَهً، وَآرَاءً عَازِمَهً، وَأَلْبَاباً حَازِمَهً! اتَّقُوا اللهَ تَقِيَّهَ مَنْ سَمِعَ فَخَشَعَ، وَاقْتَرَفَ (۷۴) فَاعْتَرَفَ، وَوَجِلَ (۷۵) فَعَمِلَ، وَحَاذَرَ فَبَادَرَ (۷۶) ، وَأَيْقَنَ فَأَحْسَنَ، وَعُبِّرَ فَاعْتَبَرَ (۷۷) ، وَحُذِّرَ فَحَذِرَ، وَزُجِرَ فَازْدَجَرَ (۷۸) ، وَأَجَابَ فَأَنَابَ (۷۹) ، وَرَاجَعَ فَتَابَ، وَاقْتَدَى فَاحْتَذَى (۸۰) ، وَأُرِیَ فَرَأَى، فَأَسْرَعَ طَالِباً، وَنَجَا هَارِباً، فَأَفَادَ ذَخِيرَهً (۸۱) ، وَأَطَابَ سَرِيرَهً، وَعَمَّرَ مَعَاداً، وَاسْتَظْهَرَ زَاداً (۸۲) لِيَوْمِ رَحِيلِهِ وَوَجْهِ سَبِيلِهِ (۸۳) ، وَحَالِ حَاجَتِهِ، وَمَوْطِنِ فَاقَتِهِ، وَقَدَّمَ أَمَامَهُ

لِتَدَارِ مُقَامِهِ. فَاتَّقُوا اللهَ عِبَادَ اللهِ جِهَةَ مَا خَلَقَكُمْ لَهُ، وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّنَجُّزِ (۸۴) لِصِدْقِ مِيعَادِهِ، وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

التذكير بضروب النعم

ومنها: جَعَلَ لَكُمْ أَسْمَاعاً لِتَعِيَ مَا عَنَاهَا (۸۵) ، وَأَبْصَاراً لِتَجْلُوَ (۸۶) عَنْ عَشَاهَا (۸۷) ، وَأَشْلاَءً (۸۸) جَامِعَةً لِأَعْضَائِهَا، مُلاَئِمَةً لِأَحْنَائِهَا (۸۹) فِي تَرْكِيبِ صُوَرِهَا، وَمُدَدِ عُمُرِهَا، بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا (۹۰) ، وَقُلُوبٍ رَائِدَةٍ (۹۱) لِأَرْزَاقِهَا، فِي مُجَلِّلاَتِ (۹۲) نِعَمِهِ، وَمُوجِبَاتِ مِنَنِهِ، وَحَوَاجِزِ (۹۳) عَافِيَتِهِ. وَقَدَّرَ لَكُمْ أَعْمَاراً سَتَرَهَا عَنْكُمْ، وَخَلَّفَ لَكُمْ عِبَراً مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ، مِنْ مُسْتَمْتَعِ خَلاَقِهِمْ (۹۴) ، وَمُسْتَفْسَحِ خَنَاقِهِمْ (۹۵) . أَرْهَقَتْهُمُ الْمَنَايَا (۹۶) دُونَ الْآمَالِ، وَشَذَّبَهُمْ عَنْهَا (۹۷) تَخَرُّمُ الْآجَالِ (۹۸) ، لَمْ يَمْهَدُوا (۹۹) فِي سَلاَمَةِ الْأَبْدَانِ، وَلَمْ يَعْتَبِرُوا فِي أُنُفِ (۱۰۰) الْأَوَانِ. فَهَلْ يَنْتَظِرُ أَهْلُ بَضَاضَةِ (۱۰۱) الشَّبَابِ إِلاَّ حَوَانِيَ الْهَرَمِ؟ وَأَهْلُ غَضَارَةِ (۱۰۲) الصِّحَّةِ إِلاَّ نَوَازِلَ السَّقَمِ؟ وَأَهْلُ مُدَّةِ الْبَقَاءِ إِلاَّ آونَةَ الْفَنَاءِ؟ مَعَ قُرْبِ الزِّيَالِ (۱۰۳) ، وَأُزُوفِ (۱۰۴) الْإِنْتِقَالِ، وَعَلَزِ (۱۰۵) الْقَلَقِ، وَأَلَمِ الْمَضَضِ (۱۰۶) ، وَغُصَصِ الْجَرَضِ (۱۰۷) ، وَتَلَفُّتِ الْإِسْتِغَاثَةِ بِنُصْرَةِ الْحَفَدَةِ وَالْأَقْرِبَاءِ، وَالْأَعِزَّةِ وَالْقُرَنَاءِ! فَهَلْ دَفَعَتِ الْأَقَارِبُ، أَوْ نَفَعَتِ النَّوَاحِبُ؟ (۱۰۸) وَقَدْ غُودِرَ (۱۰۹) فِي مَحَلَّةِ الْأَمْوَاتِ رَهِيناً (۱۱۰) ، وَفِي ضِيقِ الْمَضْجَعِ وَحِيداً، قَدْ هَتَكَتِ الْهَوَامُّ (۱۱۱) جِلْدَتَهُ،

وَأَبْلَتِ النَّوَاهِكُ (۱۱۲) جِدَّتَهُ، وَعَفَتِ (۱۱۳) الْعَوَاصِفُ آثَارَهُ، وَمَحَا الْحَدَثَانُ مَعَالِمَهُ (۱۱۴) ، وَصَارَتِ الْأَجْسَادُ شَحِبَةً (۱۱۵) بَعْدَ بَضَّتِهَا (۱۱۶) ، وَالْعِظَامُ نَخِرَةً (۱۱۷) بَعْدَ قُوَّتِهَا، وَالْأَرْوَاحُ مُرْتَهَنَةً بِثِقَلِ أَعْبَائِهَا (۱۱۸) مُوقِنَةً بَغَيْبِ أَنْبَائِهَا، لاَ تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا، وَلاَ تُسْتَعْتَبُ (۱۱۹) مِنْ سَيِّيءِ زَلَلِهَا (۱۲۰) ! أَوَ لَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالْآبَاءَ، وَإِخْوَانَهُمْ وَالْأَقْرِبَاءَ؟ تَحْتَذُونَ أَمْثِلَتَهُمْ، وَتَرْكَبُونَ قِدَّتَهُمْ (۱۲۱) ، وَتَطَؤُونَ جَادَّتَهُمْ (۱۲۲) ؟! فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا، لاَهِيَةٌ عَنْ رُشْدِهَا، سَالِكَةٌ فِي غَيْرِ مِضْمَارِهَا! كَأَنَّ الْمَعْنِيَّ سِوَاهَا (۱۲۳) ، وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا.

p: ۳۲۱

التحذير من هول الصراط

وَاعْلَمُوا أَنَّ مَجازَكُمْ (۱۲۴) عَلَى الصِّراطِ وَمَزَالِقِ دَحْضِهِ (۱۲۵) ، وَأَهَاوِيلِ زَلَلِهِ، وَتَارَاتِ أَهْوَالِهِ (۱۲۶ ؛) فَاتَّقُوا اللهَ تَقِيَّهَ ذی لُبٍّ شَغَلَ التَّفَكُّرُ قَلْبَهُ، وَأَنْصَبَ (۱۲۷) الْخَوْفُ بَدَنَهُ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ (۱۲۸) نَوْمِهِ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ (۱۲۹) يَوْمِهِ، وَظَلَفَ (۱۳۰) الزُّهْدُ شَهَوَاتِه، وَأَوْجَفَ (۱۳۱) الذِّكْرُ بِلِسَانِهِ، وَقَدَّمَ الْخَوْفَ لِأَمَانِهِ، وَتَنَكَّبَ (۱۳۲) الْمَخَالِجَ (۱۳۳) عَنْ وَضَحِ (۱۳۴) السَّبِيلِ، وَسَلَكَ أَقْصَدَ المَسَالِكِ (۱۳۵) إِلَى النَّهْجِ الْمَطْلُوبِ ؛وَلَمْ تَفْتِلْهُ (۱۳۶) فَاتِلاَتُ الْغُرُورِ، وَلَمْ تَعْمَ (۱۳۷) عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ، ظَافِراً بِفَرْحَهِ الْبُشْرَى، وَرَاحَهِ النُّعْمَى (۱۳۸) ، فی أَنْعَمِ نَوْمِهِ، وَآمَنِ يَوْمِهِ. قَدْ عَبَرَ مَعْبَرَ الْعَاجِلَهِ (۱۳۹) حَمِيداً، وَقَدَّمَ زَادَ الْآجِلَهِ سَعِيداً، وَبَادَرَ مِنْ وَجَلٍ (۱۴۰) ، وَأَكْمَشَ (۱۴۱) فِی مَهَلٍ، وَرَغِبَ فِی طَلَبٍ، وَذَهَبَ عَنْ هَرَبٍ، وَرَاقَبَ فِی يَوْمِهِ غَدَهُ، وَنَظَرَ قُدُماً أَمَامَهُ (۱۴۲) . فَكَفَى بِالْجَنَّهِ ثَوَاباً وَنَوَالاً، وَكَفى بَالنَّارِ عِقاباً وَوَبَالاً! وَكَفَى بِاللهِ مُنْتَقِماً وَنَصِيراً! وَكَفَى بِالكِتَابِ حَجِيجاً وَخَصِيماً (۱۴۳) !

الوصيه بالتقوى

أُوصِيكُمْ بِتَقْوَى اللهِ الَّذِی أَعْذَرَ بِمَا أَنْذَرَ، وَاحْتَجَّ بِمَا نَهَجَ، وَحَذَّرَكُمْ عَدُوّاً نَفَذَ فِی الصُّدُورِ خَفِيّاً، وَنَفَثَ فِی الْآذَانِ نَجِيّاً (۱۴۴) ، فَأَضَلَّ وَأَرْدَى، وَوَعَدَ فَمَنَّى (۱۴۵) ، وَزَيَّنَ سَيِّئَاتِ الْجَرَائِمِ، وَهَوَّنَ مُوبِقَاتِ الْعَظَائِمِ، حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ (۱۴۶) ، وَاستَغْلَقَ رَهِينَتَهُ (۱۴۷) ، أَنْكَرَ مَا زَيَّنَ (۱۴۸) ، وَاسْتَعْظَمَ مَا هَوَّنَ، وَحَذَّرَ مَا أَمَّنَ.

و منها فی صفه خلق الانسان

أَمْ هذَا الَّذِی أَنْشَأَهُ فِی ظُلُمَاتِ الْأَرْحَامِ، وَشُغُفِ الْأَسْتَارِ (۱۴۹) ، نُطْفَهً دِهَاقاً (۱۵۰) ، وَعَلَقَهً مِحَاقاً (۱۵۱) ، وَجَنِيناً (۱۵۲) وَرَاضِعاً، وَوَلِيداً وَيَافِعاً (۱۵۳) . ثُمَّ مَنَحَهُ قَلْباً حَافِظاً، وَلِساناً لَافِظاً، وَبَصَراً لَاحِظاً، لِيَفْهَمَ مُعْتَبِراً، وَيُقَصِّرَ مُزْدَجِراً ؛حَتَّى إِذَا قَامَ اعْتِدَالُهُ، وَاسْتَوَى مِثَالُهُ (۱۵۴) ، نَفَرَ مُسْتَكْبِراً، وَخَبَطَ سَادِراً (۱۵۵) ، مَاتِحاً فِی غَرْبِ هَوَاهُ (۱۵۶) ، كَادِحاً (۱۵۷) سَعْياً لِدُنْيَاهُ، فِی لَذَّاتِ طَرَبِهِ، وَبَدَوَاتِ (۱۵۸) أَرَبِهِ ؛لَایَحْتَسِبُ رَزِيَّهً (۱۵۹) ، وَلاَ يَخْشَعُ تَقِيَّهً (۱۶۰ ؛) فَمَاتَ فِی فِتْنَتِهِ غَرِيراً (۱۶۱) ، وَعَاشَ فِی هَفْوَتِهِ (۱۶۲) يَسِيراً، لَمْ يُفِدْ (۱۶۳) عِوَضاً، وَلَمْ يَقْضِ مُفْتَرَضاً. دَهِمَتْهُ (۱۶۴) فَجَعَاتُ الْمَنِيَّهِ فِی غُبَّرِ جِمَاحِهِ (۱۶۵) ، وَسَنَنِ (۱۶۶) مِرَاحِهِ، فَظَلَّ سَادِراً (۱۶۷) ، وَبَاتَ سَاهِراً فِی غَمَرَاتِ الْآلَامِ، وَطَوَارِقِ الْأَوْجَاعِ والْأَسْقَامِ، بَيْنَ أَخٍ شَقِيقٍ، وَوَالِدٍ شَفِيقٍ، وَدَاعِيَهٍ بِالْوَيْلِ جَزَعاً، وَلَادِمَهٍ (۱۶۸) لِلصَّدْرِ قَلَقاً. وَالْمَرءُ فِی سَكْرَهٍ مُلْهِثَهٍ، وَغَمْرَهٍ (۱۶۹) كَارِثَهٍ، وَأَنَّهٍ (۱۷۰) مُوجِعَهٍ، وَجَذْبَهٍ مُكْرِبَهٍ (۱۷۱) وَسَوْقَهٍ (۱۷۲) مُتْعِبَهٍ. ثُمَّ أُدْرِجَ فِی أَكْفَانِهِ مُبْلِساً (۱۷۳) ، وَجُذِبَ مُنْقَاداً سَلِساً (۱۷۴) ، ثُمَّ أُلْقِیَ عَلَى الْأَعْوَادِ رَجِيعَ وَصِبٍ (۱۷۵) ، وَنِضْوَ (۱۷۶) سَقَمٍ، تَحْمِلُهُ حَفَدَهُ (۱۷۷) الْوِلْدَانِ، وَحَشَدَهُ (۱۷۸) الْإِخْوَانِ، إِلَى دَارِ غُرْبَتِهِ، وَمُنْقَطَعِ زَوْرَتِهِ (۱۷۹ ؛) وَمُفْرَدِ وَحْشَتِهِ حَتَّى إِذَا انْصَرَفَ الْمُشَيِّعُ، وَرَجَعَ الْمُتَفَجِّعُ أُقْعِدَ فِی حُفْرَتِهِ نَجِيّاً لِبَهْتَهِ (۱۸۰) السُّؤَالِ، وَعَثْرَهِ (۱۸۱) الْإِمْتِحَانِ. وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّهً نُزُلُ الْحَمِيمِ (۱۸۲) ، وَتَصْلِيَهُ الْجَحِيمِ (۱۸۳) ، وَفَوْرَاتُ السَّعِيرِ، وَسَوْرَاتُ الزَّفِيرِ (۱۸۴) ، لاَ فَتْرَهٌ (۱۸۵) مُرِيحَهٌ، وَلاَ دَعَهٌ (۱۸۶) مُزِيحَهٌ، وَلاَ قُوَّهٌ حَاجِزَهٌ، وَلاَ مَوْتَهٌ نَاجِزَهٌ (۱۸۷) ، وَلاَ سِنَهٌ (۱۸۸) مُسَلِّيَهٌ، بَيْنَ أَطْوَارِ الْمَوْتَاتِ (۱۸۹) ، وَعَذَابِ السَّاعَاتِ! إِنَّا بِاللهِ عَائِذُونَ!

عِبَادَ اللهِ، أَيْنَ الَّذِينَ عُمِّرُوا فَنَعِمُوا (۱۹۰) ، وَعُلِّمُوا فَفَهِمُوا، وَأُنْظِرُوا فَلَهَوْا، وَسُلِّمُوا فَنَسُوا؟ أُمْهِلُوا طَوِيلاً، وَمُنِحُوا جَمِيلاً، وَحُذِّرُوا أَلِيماً، وَوُعِدُوا جَسِيماً! احْذَرُوا الذُّنُوبَ الْمُوَرِّطَهَ (۱۹۱) ، وَالْعُيُوبَ الْمُسْخِطَهَ.

أُولِی الْأَبْصَارِ وَ الْأَسْمَاعِ، وَالْعَافِیَهِ وَالْمَتَاعِ، هَلْ مِنْ مَنَاصٍ (۱۹۲) أَوْ خَلاَصٍ، أَوْ مَعَاذٍ أَوْ مَلاَذٍ، أَوْ فِرَارٍ أَوْ مَحَارٍ (۱۹۳) ! أَمْ لاَ؟ (فَأَنَّی تُؤْفَکُونَ) (۱۹۴) ! أَمْ أَیْنَ تُصْرَفُونَ! أَمْ بِمَاذَا تَغْتَرُّونَ؟ وَإِنَّمَا حَظُّ أَحَدِکُمْ مِنَ الْأَرْضِ، ذَاتَ الطُّولِ وَالْعَرْضِ، قِیدُ قَدِّهِ (۱۹۵) ، مُتَعَفِّراً (۱۹۶) عَلَی خَدِّهِ! الْآنَ عِبَادَ اللهِ وَالْخِنَاقُ (۱۹۷) مُهْمَلٌ، وَالرُّوحُ مُرْسَلٌ، فِی فَیْنَهِ (۱۹۸) الْإِرْشَادِ، وَرَاحَهِ الْأَجْسَادِ، وَبَاحَهِ الْأَحْتِشَادِ (۱۹۹) ، وَمَهَلِ الْبَقِیَّهِ، وَأُنُفِ الْمَشِیَّهِ (۲۰۰) ، وَإِنْظَارِ التَّوْبَهِ، وَانْفِسَاحِ الْحَوْبَهِ (۲۰۱) قَبْلَ الضَّنْکِ (۲۰۲) وَالْمَضِیقِ، وَالرَّوْعِ (۲۰۳) وَالزُّهُوقِ (۲۰۴) ، وَقَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ (۲۰۵) ، وَإِخْذَهِ الْعَزِیزِ الْمُقْتَدِرِ.

قال الشریف الرضی: فی الخبر: أنّه علیه السلام لمّا خطب بهذه الخطبه اقشعرت لها الجلود، وبکت العیون، ورجفت القلوب. ومن الناس من یسمی هذه الخطبه: «الغراء».

**in Persian**

خطبه غراء

شناخت صفات الهی ستایش خداوندی را سزاست، که به قدرت، والا و برتر، و با عطا و بخشش نعمتها به پدیده ها نزدیک است، اوست بخشنده تمام نعمتها، و دفع کننده تمام بلاها و گرفتاریها، او را می ستایم در برابر مهربانیها و نعمتهای فراگیرش، به او ایمان می آورم چون مبدا هستی و آغازکننده خلقت آشکار است، از او هدایت می طلبم چون راهنمای نزدیک است، و از او یاری می طلبم که توانا و پیروز است، و به او توکل می کنم چون تنها یاور و کفایت کننده است و گواهی می دهم که محمد (ص) بنده و فرستاده اوست، او را فرستاده تا فرمانهای خدا را اجرا کند و بر مردم حجت را تمام کرده، آنها را در برابر اعمال ناروا بترساند.

p: ۳۲۳

سفارش به پرهیزکاری سفارش می کنم شما بندگان خدا را به تقوای الهی، که برای بیداری شما مثلهای پندآموز آورده، و سرآمد زندگانی شما را معین فرمود، و لباسهای رنگارنگ بر شما پوشانده، و زندگی پر وسعت به شما بخشید، و با حسابگری دقیق خود، بر شما مسلط است. در برابر کارهای نیکو، به شما پاداش می دهد، و با نعمتهای گسترده و بخششهای بی حساب، شما را گرامی داشته است، و با اعزام پیامبران و دستورات روشن، از مخالفت با فرمانش شما را برحذر داشته است، تعداد شما را می داند، و چند روزی جهت آزمایش و عبرت برای شما مقرر داشته، که در این دنیا آزمایش می گردید، و برابر اعمال خود محاسبه می شوید دنیاشناسی آب دنیای حرام همواره تیره، و گل آلود است، منظره ای دلفریب و سرانجامی خطرناک دارد، فریبنده و زیباست اما دوامی ندارد، نوری است در حال غروب کردن، سایه ای است نابود شدنی، ستونی است در حال خراب شدن، آن هنگام که نفرت دارندگان به آن دل بستند و بیگانگان به آن اطمینان نمودند، چونان اسب چموش پاها را بلند کرده، سوار را بر زمین می کوبد، و با دامهای خود آنها را گرفتار می کند، و تیرهای خود را سوی آنان پرتاپ می نماید، طناب مرگ به گردن انسان می افکند، به سوی گور تنگ و جایگاه وحشتناک می کشاند تا در قبر، محل زندگی خویش، بهشت یا دوزخ را بنگرد، و پاداش اعمال خود را مشاهده کند. و همچنان آیندگان بدنبال رفتگان خود گام می نهند، نه مرگ از نابودی انسان دست می کشد! و نه مردم از گناه فاصله می گیرند!! که تا پایان زندگی و سرمنزل فنا و نیستی آزادانه به پیش می تازند. وصف رستاخیز تا آنجا که امور زندگانی پیاپی بگذرد، و روزگاران سپری شود، و رستاخیز برپا گردد، در آن زمان، انسانها را از شکاف گورها، و لانه های پرندگان، و خانه درندگان، و میدانهای جنگ، بیرون می آورد که با شتاب به سوی فرمان پروردگار می روند، و به صورت دسته هایی خاموش، و صفهای آرام و ایستاده حاضر می شوند، چشم بیننده خدا آنها را می نگرد، و صدای فرشتگان به گوش آنها می رسد، لباس نیاز و فروتنی پوشیده درهای حیله و فریب بسته شده، آرزوها قطع گردیده است. دلها آرام، صداها آهسته، عرق از گونه ها چنان جاری است که امکان حرف زدن نمی باشد، اضطراب و وحشت همه را فرا گرفته، بانگی رعدآسا و گوش خراش، همه را لرزانده، به سوی پیشگاه عدالت، برای دریافت کیفر و پاداش می کشاند

p: ۳۲۴

وصف احوال بندگان خدا بندگانی که با دست قدرتمند خدا آفریده شدند، و بی اراده خویش پدید آمده، پرورش یافتند، سپس در گهواره گور آرمیده متلاشی می گردند، و روزی به تنهایی سر از قبر برمی آورند، و برای گرفتن پاداش به دقت حسابرسی می گردند، در این چند روزه دنیا مهلت داده شدند تا در راه صحیح قدم بردارند، راه نجات نشان داده شده تا رضایت خدا را بجویند، تاریکیهای شک و تردید از آنها برداشته شد، و آنها را آزاد گذاشته اند تا برای مسابقه در نیکوکاریها خود را آماده سازند، تا فکر و اندیشه خود را بکار گیرند و در شناخت نور الهی در زندگانی دنیا تلاش کنند مثلهای پندآموز (سمبلهای تقوی) وه! چه مثالهای بجا، و پندهای رسایی وجود دارد، اگر در دلهای پاک بنشیند، و در گوشهای شنوا جای گیرد، و با اندیشه های مصمم و عقلهای با تدبیر برخورد کند. پس از خدا چونان کسی پروا کنید که سخن حق را شنیده و فروتنی کرد، گناه کرد و اعتراف نمود، ترسید و به اعمال نیکو پرداخت، پرهیز نمود و پیش تاخت، یقین پیدا کرد و نیکوکار شد، پند داده شد و آن را بگوش جان خرید، او را ترساندند و نافرمانی نکرد، به او اخطار شد و به خدا روی آورد، پاسخ مثبت داد و نیایش و

زاری کرد، بازگشت و توبه نمود، در پی راهنمایان الهی رفت و پیروی کرد، راه نشانش دادند و شناخت، شتابان به سوی حق حرکت کرده و از نافرمانیها گریخت، سود طاعت را ذخیره کرد، و باطن را پاکیزه نگاه داشت، آخرت را آبادان و زاد و توشه برای روز حرکت، هنگام حاجت و جایگاه نیازمندی، آماده ساخت، و آن را برای اقامتگاه خویش، پیشاپیش فرستاد. ای بندگان خدا! برای هماهنگی با اهداف آفرینش خود، از خدا پروا کنید، و آنچنان که شما را پرهیز داد از مخالفت و نافرمانی خدا بترسید، تا استحقاق وعده های خدا را پیدا کنید، و از بیم روز قیامت بر کنار باشید

p: ۳۲۵

خدا گوشهایی برای پند گرفتن از شنیدنیها، و چشمهایی برای کنار زدن تاریکیها، به شما بخشیده است، و هر عضوی از بدن را اجزا متناسب و هماهنگ عطا فرموده تا در ترکیب ظاهری صورتها و دوران عمر با هم سازگار باشند، با بدنهایی که منافع خود را تامین می کنند، و قلبهایی که روزی را به سراسر بدن با فشار می رسانند، و از نعمتهای شکوهمند خدا برخوردارند، و در برابر نعمتها شکرگزارند، و از سلامت خدادادی بهره مندند. مدت زندگی هر یک شماها را مقدر فرمود، و از شما پوشیده داشت، و از آثار گذشتگان عبرتهای پندآموز برای شما ذخیره کرد، لذتهایی که از دنیا چشیدند، و خوشیها و زندگی راحتی که پیش از مرگ داشتند، سرانجام دست مرگ گریبان آنها را گرفت و میان آنها و آرزوهایشان جدائی افکند، آنها که در روز سلامت چیزی برای خود ذخیره نکردند، و در روزگاران خوش زندگی عبرت نگرفتند. آیا خوشیهای جوانی را جز ناتوانی پیری در انتظار است؟ و آیا سلامت و تندرستی را جز حوادث بلا و بیماری در راه است؟ و آیا آنان که زنده اند جز فنا و نیستی را انتظار دارند؟ با اینکه هنگام جدائی و تپش دلها نزدیک است که سوزش درد را چشیده، و شربت غصه را نوشیده، و فریاد یاری خواستن

برداشته، و از فرزندان و خویشاوندان خود، درخواست کمک کرده است. آیا خویشاوندان! می توانند مرگ را از او دفع کنند؟ و آیا گریه و زاری آنها نفعی برای او دارد؟ عبرت از مرگ او را در سرزمین مردگان می گذارند، و در تنگنای قبر تنها خواهد ماند، حشرات درون زمین، پوستش را می شکافند، و خشت و خاک گور بدن او را می پوسانند، تندبادهای سخت آثار او را نابود می کند، و گذشت شب و روز، نشانه های او را از میان برمی دارد، بدنها پس از آن همه طراوت متلاشی می گردند، و استخوانها بعد از آنهمه سختی و مقاومت، پوسیده می شوند و ارواح در گرو سنگینی بار گناهانند، و در آنجاست که به اسرار پنهان یقین می کنند، اما نه بر اعمال درستشان چیزی اضافه می شود و نه از اعمال زشت می توانند توبه کنند. آیا شما فرزندان و پدران و خویشاوندان همان مردم نیستید؟ که بر جای پای آنها قدم گذاشته اید؟ و از راهی که رفتند می روید؟ و روش آنها را دنبال می کنید؟ اما افسوس که دلها سخت شده، پند نمی پذیرد، و از رشد و کمال بازمانده، و راهی که نباید برود می رود، گویا آنها هدف پندها و اندرزها نیستند و نجات و رستگاری را در به دست آوردن دنیا می دانند بدانید که باید از صراط عبور کنید، گذرگاهی

که عبور کردن از آن خطرناك است، با لغزشهای پرت کننده، و پرتگاههای وحشت زا، و ترسهای پیاپی،

معرفی الگوهای پرهیزکاری از خدا چون خردمندی بترسید که دل را به تفکر مشغول داشته، و ترس از خدا بدنش را فرا گرفته، و شب زنده داری خواب از چشم او ربوده، و به امید ثواب گرمی روز را با تشنگی گذرانده، با پارسایی شهوت را کشته، و نام خدا زبانش را همواره به حرکت درآورده، ترس از خدا را برای ایمن ماندن در قیامت پیش فرستاده، از تمام راهها جز راه حق چشم پوشیده، بهترین راهی که انسان را به حق می رساند می پیماید، چیزی او را مغرور نساخته، و مشکلات و شبهات او را نابینا نمی سازد، مژده بهشت، و زندگی کردن در آسایش و نعمت سرای جاویدان و ایمن ترین روزها، او را خشنود ساخته است. با بهترین روش از گذرگاه دنیا عبور کرده، توشه آخرت را پیش فرستاده، و از ترس قیامت در انجام اعمال صالح پیش قدم شده است، ایام زندگی را با شتاب در اطاعت پروردگار گذرانده، و در فراهم آوردن خشنودی خدا با رغبت تلاش کرده، از زشتیها فرار کرده، امروز رعایت زندگی فردا نموده، و هم اکنون آینده خود را دیده است. پس بهشت برای پاداش نیکوکاران سزاوار و جهنم برای کیفر بدکاران مناسب است، و خدا برای انتقام گرفتن از ستمگران کفایت می کند، و قرآن برای حجت آوردن و دشمنی

کردن، کافی است.

هشدار از دشمنی شیطان سفارش می کنم شما را به پروا داشتن از خدا، خدایی که با ترساندنهای مکرر، راه عذر را بر شما بست، و با دلیل و برهان روشن، حجت را تمام کرد، و شما را پرهیز داد از دشمنی شیطانی که پنهان در سینه ها راه می یابد، و آهسته در گوشها راز می گوید، گمراه و پست است، وعده های دروغین داده، در آرزوی آنها به انتظار می گذارد، زشتیهای گناهان را زینت می دهد، گناهان بزرگ را کوچک می شمارد، و آرام آرام دوستان خود را فریب داده، راه رستگاری را بر روی دربند شدگانش می بندد، و در روز قیامت آنچه را که زینت داده انکار می کند، و آنچه را که آسان نموده، بزرگ می شمارد، و از آن چه که پیروان خود را ایمن داشته بود سخت می ترساند.

p: ۳۲۷

شگفتیهای آفرینش انسان مگر انسان، همان نطفه و خون نیم بند نیست؟ که خدا او را در تاریکیهای رحم و غلافهای تو در تو، پدید آورد؟ تا به صورت جنین درآمد، سپس کودکی شیرخوار شد، بزرگتر و بزرگترشده تا نوجوانی رسیده گردید، سپس او را دلی فراگیر، و زبانی گویا، و چشمی بینا عطا فرمود تا عبرتها را درک کند، و از بدیها بپرهیزد، و آنگاه که جوانی در حد کمال رسید، بر پای خویش استوار ماند، گردنکشی آغاز کرد، و روی از خدا بگرداند، و در بیراهه گام نهاد، در هواپرستی غرق شد، و برای به دست آوردن لذتهای دنیا تلاش فراوان کرد، و سرمست شادمانی دنیا شد، هرگز نمی پندارد مصیبتی پیش آید! و بر اساس تقوی فروتنی ندارد، ناگهان سرمست و مغرور در این آزمایش چند روزه، مرگ او را می رباید، او را که در دل بدبختیها، اندکی زندگی نموده، و آنچه را که از دست داده عوضی به دست نیاورده است، و آنچه از واجبات را که ترک کرد، قضایش به جا نیاورده، که درد مرگ او را فرا گرفت، روزها در حیرت و سرگردانی، و شبها با بیداری و نگرانی می گذارند. عبرت از مرگ هر روز به سختی درد می کشد، و هر شب رنج و بیماری به سراغش می رود، در میان برادری غمخوار، و پدری مهربان و ناله کننده ای بی طاقت و بر سینه کوبنده ای گریان افتاده است، اما او در حالت بیهوشی و سکرات مرگ، و غم و اندوه بسیار، و ناله دردناک، و درد جان کندن، با انتظاری رنج آور، دست به گریبان است، پس از مرگ او را مایوس وار در کفن پیچانده، در حالی که تسلیم و آرام است، برمی دارند، و بر تابوت می گذرانند. خسته و لاغر به سفر آخرت می رود، که فرزندان و برادران او را بدوش کشیده تا سرمنزل غربت، آنجا که دیگر او را نمی بینند، و آنجا که جایگاه وحشت است، پیش می برند. اما هنگامی که تشییع کنندگان بروند و مصیبت زدگان باز گردند، در گودال قبر نشانده، برای پرستش حیرت آور، و امتحان لغزش زا، زمزمه غم آلود دارد. و بزرگترین بلای آنجا، فرود آمدن در آتش سوزان دوزخ و برافروختگی شعله ها و نعره های آتش است، که نه یک لحظه آرام گیرد تا استراحت کند، و نه آرامشی وجود داد که از درد او بکاهد، و نه قدرتی که مانع کیفر او شود، نه مرگی که او را از این همه ناراحتی برهاند، و نه خوابی که اندوهش را برطرف سازد، در میان انواع مرگها و ساعتها مجازات گوناگون گرفتار است، به خدا پناه می بریم.

p: ۳۲۸

پنـدآموزی از گذشـتگان ای بنـدگان خـدا! کجا هسـتند آنان که ساليان طولانی در نعمتهای خـدا عمر گذرانـدنـد؟ از آفات و بلاها دورشـان داشـتند امـا فراموش کردنـد، زمـان طولانـی آنها را مهلت دادنـد، نعمتهای فراوان بخشـيدند، از عـذاب دردناک پرهيزشان دادند، و وعده هايی بزرگ از بهشت جاويدان به آنها دادند. ای مردم! از گناهانی که شما را به هلاکت افکند، از عيبهايی که خشم خدا را در پی دارد، بپرهيزيد. دارندگان چشـمهای بينا، و گوشـهای شنوا، و سلامت و کالای دنيا! آيا گريزگاهی هست؟ يا رهايی و جای امنی، پناهگاهی و جای فراری هست؟ آيا بازگشتی برای جبران وجود دارد؟ نه چنين است؟ پس کی باز می گرديـد؟ به کدام سو می رويـد؟ و به چه چيز مغرور می شويـد؟ همانا بهره هر کـدام شـما از زمين به اندازه طول و عرض قامت شـماست! آنگونه که خاک آلود بر آن خفته باشد. ای بندگان خدا! هم اکنون به اعمال نيکو پردازيد، تا ريسـمانهای مرگ بر گلوی شـما سخت نشده، و روح شـما برای کسب کمالات آزاد است، و بـدنها راحت، و در حالتی قرار داريـد که می توانيـد مشـکلات يکـديگر را حل کنيـد. هنوز مهلت داريد، و جای تصميم و توبه و بازگشت از گناه باقی مانده است. عمل کنيد پيش از آنکه در شدت تنگنای و

حشت و ترس و نـابودی قرار گيريـد، پيش از آنکه مرگ در انتظار مانـده، فرا رسـد، و دست قدرتمنـد خـدای توانا شـما را برگيرد. (وقتی که امام اين خطبه را ايراد فرمود، بدنها به لرزه درآمد، اشکها سرازير و دلها ترسان شد، که جمعی آن را غراء ناميدند)

p: ۳۲۹

## Footnote

Allah has furnished every creature with natural dress which is the means of protecting .(۱)
.it from cold and heat

Thus some animals are covered in feathers and some carry apparels of wool on their bodies. But the high degree of intelligence of man and the quality of shame and modesty in

him demands distinction from other creatures. Consequently to maintain this distinction he has been taught the ways of covering his body. It was this natural impulse that when Adam was made to give up his dress he began to cover his body with leaves. The Qur'an :says

So when they tested (of) the tree their shameful things got displayed unto them and they (began covering themselves with leaves of the garden ... (Qur'an ۷:۲۲

This was the punishment awarded for his committing what was better for him to omit. When removal of dress is punishment its putting on would be a favour and since this is .peculiar to man it has been particularly mentioned

The intention is that Allah would resurrect all the dead even though they had been .(۲) eaten by beasts and been merged in their bodies. Its aim is to refute the view of the philosophers who hold that the resurrection of the non-existent is impossible and who do not therefore believe in the physical resurrection. Their argument briefly is that a thing which has lost existence by death cannot return to life. Consequently after the destruction of this world the return of any of its beings to life is out of question. But this belief is not correct because dispersal of the parts does not mean its non-existence so as to say that putting these parts together again would involve resurrection of the non-existent. On the other hand separated and dispersed parts continue to exist in some form or the other. Of course in this connection this objection has some force that when every person is to be resurrected in his own form then in case one person has eaten the other then in such a case it would be impossible to resurrect either of them with his own constituent parts since this would involve creating deficiency of parts in that who had .eaten the other

p: ۳۳۰

To this metaphysicians have replied that in everybody there are some constituents which are essential and others which are non-essential. The essential constituents remain constant from the beginning till end of life and suffer no change or alteration and resurrection with regard to such constituents would not create any deficiency in the man .who ate the other

## About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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